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YOUNG PEOPLE.

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They Never Could Bury Such Sunshine.

BY REV. WILLIAM C. WILKINSON, D.D.

I DREAMED last night of our darling boy,
He shouted aloud for glee;
O love, but it filled my heart with joy
His ruddy health to see!

And I said, My love, why, here is our son,
He is not dead, he is here;
See him frisk and run in his frolic and fun,
And hark to his voice, how clear!

It was all but an evil dream, my love,
Thank God, it is over and past!
Our bending and watching his bed above
So long, and so vainly at last.

What a strange, foolish dream it was, my dear,
But how real and how sad it seemed!
We did not guess in our grief and our fear,
We could not guess, that we dreamed.

We thought it was surely so, that he
Lay wearily waiting to die;
We thought it was surely so, that we
Sat muffling our mutual cry.

I laughed in my dream: Love, let us be wise,
Lo, how little this looks like death!
I laughed, but the tears made a mist in my eyes,
And I breathed as if fearful of breath.

For the spell of that past which I dreamed was a dream;
It abode, and it still would abide;
Insomuch that I yet could not utterly deem
But somehow 'twas true he had died.

And still, and still, the long, long days,
And the longer nights between,
Wherein we twain went those death-shade ways,
They still seemed, indeed, to have been.

I could not forget his sad, dull look,
The look of precocious pain,
That the sweet little face not once forsook,
Nor once let it brighten again!

And the cry that he cried—you remember his cry,
One intense inarticulate plea,
Piercing keen from his heart to that Heart in the sky,
Lord Jesus, have mercy on me!

I heard it again, pang-sped arrow of sound,
It clove to the quick of my sleep;
I awoke, and awake, alas, love, I found
There was bitter occasion to weep.

For our boy was not there, I but dreamed of our boy,
Our beautiful Arthur and brave;
The vision had vanished, that vision of joy,
And Arthur remained in his grave.

In his grave! that bright being? Nay, beloved, not so,
That brightness, that sweetness, survive;
They never could bury such sunshine, I know;
Little Arthur, be sure, is alive.

Believing, beloved, is blessed content;
We shall weep, but our tears will be peace;
To betoken what is, that vision was sent,
What is, and what never shall cease!

The Catechism.

THE ghost will not down at any body's bidding. The Discipline may appoint parent, preacher in charge, and Sunday-school superintendent to teach the Catechism; the Book Concern may publish Catechisms in cheap form; the Berean Lesson System may adopt the Catechism as a part of itself; and, publishing Catechism Number One entire in the Berean Supplement, may give it to the schools, together with a quantity of music and other Bible

lessons at one and a half cents a scholar; the SUNDAY-SCHOOL JOURNAL may ring with expostulations and appeals; the bishops may insist in their pastoral addresses, and from conference to conference, upon the observance of the disciplinary regulation concerning the catechism; Church papers, editorially and through correspondents, may exhort the public in this behalf; but in spite of it all, some dear brother wakes up from his Rip-van-Winkle slumber to say that "the subject of doctrinal instruction deserves and should receive more attention than it commands from religious teachers—especially from those connected with Sunday-school work. All to be desired is provided in the Church Catechism—a most valuable publication with which many are unfamiliar. A strange inattention toward the matter of Church doctrine has been manifested by the general management of our Sunday-school enterprise in the preparation of the Berean Lesson System."

Poor fellow,—when did he wake up?

Church Catechism and Lesson Leaf.

THE suggestion, that two or three questions from the Church Catechism be substituted for the Lesson Catechism now published in the Lesson Leaf, is simply absurd.

1. The Lesson Catechism promotes the general review of the lesson, and, by being taught, fixes, in the course of seven years, a great body of Bible history and doctrine in the minds of our children and youth. Our biblical studies require something like the Lesson Catechism to give them completeness. To omit that feature would be to impair a system of instruction which has been gradually developed to its present admirable state. We cannot dispense with the Lesson Catechism.

2. No wise teacher will attempt to teach the Church Catechism in that fragmentary way. The very ideas of consecutiveness and of connectedness are essential to the teaching of the Catechism. It should be taught in its entirety, and not in tid-bits. It should be taken up for a brief period, and the whole circle of its doctrines studied in connection with each other.

3. The value of a catechetical instruction is in the possibility of frequent repetition, and thus, by the thorough memorizing of it, in the Berean Supplement, or in our separate Catechism, the whole thing may be brought repeatedly under the eyes of our pupils as they study the assigned portions for each Sabbath. They cannot turn a page without seeing something they have learned before.

4. The Churches which have adopted the tid-bit plan have found it impracticable. Every teacher knows that it is not the way to teach the Catechism.

5. When a preacher in charge, or a superintendent, wants to teach the Catechism, and intends to do it, he will do it, especially with Berean Supplements at $1 50 a hundred copies; and if the tid-bits were to be inserted in the Berean Leaf any measure of success in teaching the Catechism would result in the ordering of the Catechism Number One, bound form, or the Berean Supplement. We almost venture to assert that no school could teach the Catechism on the tid-bit plan. When a preacher in charge, or a superintendent, does not desire to teach the Catechism, there is no device, mechanical, editorial, or ecclesiastical, that will secure such instruction.

Doctrine in the Holy Scriptures.

GOD has made revelations concerning himself, his will, his kingdom, his government, his purposes. This revelation is not made in the form of a scientific classification. It is by the manifestation of great principles, in the facts of a natural and supernatural history produced on the earth through the centuries under divine supervision, and in large measure by the direct divine interposition. All this history is, under the same direct guidance and inspiration, recorded in a book, and in this embalmment of divine truth, will, and purpose, the ages and the ends of the earth are permitted to study God.

When the principles thus embodied and revealed are by man discovered and stated in human language, we have doctrines—doctrines concerning God, man, salvation, the future state. We have the doctrine of justification, the doctrine of regeneration, the doctrine of the Trinity, the doctrine of the general judgment, etc., etc.

These doctrinal statements have grown up through the discussions of the centuries; occasioned by the finiteness of man, the many-sidedness and vastness of divine truth, the loyalty of the Christian heart to its conceptions of truth, and the mission of the Church to be the pillar and ground of the truth.

Every branch of the Church has its doctrines in harmony with the universal Church, the Holy Catholic Church, which is the brotherhood of believers, the communion of saints. In addition to this, each branch has its distinctive doctrine, the reason for its existence as a separate organization: immersion as the only form of baptism, as in the Baptists; tactual continuity in ordination, as in the Protestant Episcopal Church; Calvinism, as in the Presbyterian Church; free grace and human freedom, as among the Methodists. Thus we have holy catholic doctrines, and denominational doctrine.

What is the Use of Doctrine?

DOCTRINE, as we have shown, is a product of loyalty to truth, and of conviction that truth is essential to spiritual life and work. The book is the

symbol of the true Christian Church, and it is a large book. It is a book full of ideas—divine ideas. Some of these are only partially revealed, and this rather because of man's limitations and incapacity, than from an unwillingness on the part of God to make his truth known.

The seed of truth germinates. It starts processes of inquiry and investigation in man. Scripture is studied in its various parts; the New Testament and the Old are compared; allusions belonging to another civilization are interpreted; the hidden meanings of metaphor and parable are sought; Scripture is compared with Scripture; difficulties are examined. Strong minds, gifted with the power of generalization; penetrating minds, which go into the depths of things; speculative minds, which reach after vast and not easily defined principles; practical minds, which weigh all truth by utilitarian tastes—these severally search the treasure-house of revelation, and together seek to lay down general principles, general statements, which will meet all the demands of scriptural revelation and of human need. In this process there is sure to be a wide difference. Sometimes these differences are on points which appear vital. They affect the every-day life of the Church. They enhance or limit the influence of the Church on the world, and therefore, and we are sorry to say not always in a good spirit, divisions have taken place in the interest of truth, and for the glory of God. Devout men of various faiths have sought to serve God by a bold and unflagging devotion to what each thought to be God's thought.

This division is necessary. It is necessary to discussion, and the discussion is necessary to wider apprehension of the truths contained in the Bible. The doctrinal statement, therefore, is the definition which honest ecclesiastical conviction gives to divine revelation on one or more points of faith, and this definition is in order to discussion, and the discussion in order to the clearer, larger knowledge of the mind of God. For every reason, therefore, that would make truth of itself of value to the individual and society, we should encourage definition, discussion, and the division necessary to the practical testing of the definition. Charity should reign supreme, but loyalty to truth should never be weakened by a false charity. Like good citizens, we may be good neighbors, except in the broad lines of our political divergence, when each should belong to the party he really represents, and, voting with it, vote with emphasis against the side which he believes to be wrong.

Our children should, therefore, be taught early the form of sound words as we accept them, that they may in their day carry on the struggle for truth and righteousness when we sleep in our graves.

How to Promote Doctrinal Teaching.

THE Bible is the source of all true doctrine. This statement guides one in the study of Scripture. The doctrine that cannot be sustained by the teachings of Scripture when these teachings are reached through common-sense laws of interpretation must be set aside. Doctrines are the products of the word of God; they depend upon that word. Without it there is nothing but human dreams and speculations, without authority, and without weight. Thousands of such false doctrines have arisen in Christendom. Many have been the sources of these errors—personal ambition; social castes; hierarchical tendencies; political supremacy; demoralized society; to say nothing of the prince of the power of the air who hates truth as he hates righteousness. False teachers appeared in the very infancy of the Apostolic Church. Christ predicted their coming; the apostles warned the Church against them. These predictions and warnings have often been perverted, and have caused truth to be gagged and crucified; but after all, the existence of the various branches of the Church is a tribute to the power of the Bible as a quickener of thought, and to the genius of Christianity as a lover of truth. These divisions arise not from the insufficiency of revelation but from the imbecility and impotence of man, who, as the years go by and he obeys the law, may understand more and more clearly, and in harmony with his brother believers, the doctrine of Christ.

The Bible being the source of doctrine, we shall promote doctrinal teaching first of all by the thorough and exhaustive study of the Bible. Its history, and every incidental thing that sheds light upon that history, should be studied. Back of the order of its events, and among the facts of this history, we must find the divine presence and plan, and the teachings which God there gives relative to himself. And all this must be studied with Christ as the center; every thing must be seen as pointing to him; he must be found in every thing.

Babes in Church.

SOME time ago an article appeared in the SUNDAY-SCHOOL JOURNAL condemning mothers for bringing their babes to church. A mother from Minnesota makes a very sharp reply. She says: "I presume the writer is not aware that there are hundreds of mothers in the land who never go to church unless they take with them their babes. I admit that it is much better, for the sake of the tired mothers, to leave the babes at home, if possible; but rather than not enter a church from one end of the year to another they consider it a privilege to get their small children ready, go to church, and keep them as quiet as possible, and get as much as they can of the ser-

mon. I attend a country church where it is quite a common practice to take the babes, and I must say that they are very well behaved. The mother usually sits near the door, so that if the babe is inclined to make a disturbance she can quietly take it out. John Wesley's mother is quoted as a pattern of good common-sense in the bringing up of children, and their care and management. I wonder if she never took them to church while they were small?"

Our experience is that while crying babies are a great disturbance in church, they are not half so much a nuisance as half-grown boys and girls and young men and women, who, under pretense of "singing in the choir," annoy the congregation, and more especially the pastor, by spending most of the time during the sermon in whispering, giggling, and writing notes and handing them to each other. The Minnesota mother has the idea. Bring the babies to church, and carry them out when they cry. God bless the mothers and the babies, and have mercy on the giddy, thoughtless, tittering young folks in the gallery who are old enough to know better!

Friends of the Sunday-School Union.

A LEADING layman in a Western city handed to his pastor a ten-dollar bill for the "Sunday-School Union of the Methodist Episcopal Church," requesting him to add it to the annual collection of his Church for said Sunday-School Union. "Is not this too much for the Union?" asked the pastor. "Suppose I give five dollars to the Union, and let the other five go to some more important interest." It does not matter to this writing what the layman said, but what shall we say to such apathy, ignorance, and unfairness on the part of a Methodist Episcopal pastor?

No wonder our cause lacks funds when our own authorized agents are untrue to it!

Raikes and Gloucester.

THE following letter from Mr. W. HIGGS, of Gloucester, England, to the editor of the SUNDAY-SCHOOL JOURNAL, will be read with interest. Shall not something in the way of "material aid," as Kossuth used to say, be sent from America to Gloucester to further this commendable enterprise?

THE RAIKES MEMORIAL HALL.

GLOUCESTER, ENGLAND, *Nov.* 15, 1881.

Dear Dr. Vincent: Your welcome visit to this old city — whose name and history date back to the days of the ancient Britons—was an occasion of instruction and delight to our Sunday-school teachers and friends, at the recent Centennial celebration. I cannot forget that I had the personal pleasure and honor to serve as guide to the group of distant friends who accompanied you to some points of local historic interest. But your stay here was too short to allow of even a passing glance at many of the Roman and Norman remains which often come to light to remind us of our ancestors. It was rather to such relics as now exist of three celebrated men of later times that your attention was drawn. John Hooper, George Whitefield, and Robert Raikes cannot be recalled without an emotion of reverence and gratitude even in those to whom their names are most familiar. No other city in this old England of ours can claim a local interest in three such memorable pioneers of religious freedom and progress. You did not overlook John Hooper, who, after being an inmate of the Black Friars Monastery here, was an early convert in the days of the Reformation, and, when nominated as bishop of the diocese, raised the first protest against all compromise with popery. He was the father of Puritanism, and the second martyr in the bloody reign of Mary. You saw in our municipal archives, and obtained a fac-simile of the detailed entry of costs incurred on the day of his martyrdom, including even the price of the fagots that burned him, and of the wine drank by his executioners. You saw the birthplace of George Whitefield—the soul-stirring contemporary of John Wesley—and in the church where he preached his first sermon you saw the grave of Robert Raikes, and read aloud, to those who were present, the rather indistinct record of the little tablet on the adjacent wall which tells that he was a man of philanthropy and the originator of Sunday-schools. You walked to the old house where Raikes' first class of ragged urchins were put under the care of Mary King; and there, in that original room, with something over twenty persons in company, you accepted an invitation to send up the voice of thanksgiving and prayer to Him who had "given the increase" to the little seed dropped a hundred years ago on that isolated spot. It was a moment of intense interest and deep emotion—the climax of our Centennial celebration. Not one of those who then rose from the attitude of prayer to join in the doxology of praise will forget the scene while memory holds its seat. A monument erected to the memory of a good man calls attention to the character that distinguished him, and may induce in posterity an endeavor to extend and perfect his work. A handsome Gothic canopy and statue marks the spot where Bishop Hooper's ashes mingled with the soil. An elegant building, known as the Whitefield Memorial Church, fitly recalls one of the most earnest and eloquent of evangelical preachers. A Raikes' Memorial Hall was inaugurated on the day you left us. The design, when completed, will give us a substantial, ornamental, useful, unsectarian, and permanent memorial of the founder of Sunday-schools. At present the undertaking waits for funds. We require about £1,200 more than we have before we can advance the work or fulfill the conditions on which £1,500 will be presented to us from the general Centennial Fund, now in the hands of the

London Sunday-School Union Committee. A prospectus explains the valuable purposes the building is designed to serve besides that of being "a memorial of gratitude from all the world." May I be permitted to appeal to the multitude who read your excellent "Journal," and invite them to share in the pleasure of giving recognition to the name of Robert Raikes in his native city, and assisting in an enterprize of great practical utility? I remain, dear Dr. Vincent, Yours very respectfully, W. Higgs,

Hon. Sec to the Committee.

Sunday Teachers and Social Life.

BY DANIEL WISE, D.D.

Spiritual culture is unquestionably the basis of success in a teacher of spiritual truth. But it must not, ought not, indeed, to exclude the culture of the intellect. Up to a certain point the two cannot be separated, inasmuch as the perception of the divine facts and ideas out of which the spiritual life proceeds, is an intellectual effort which exercises the mental powers, enlarges the range of one's mental vision, and strengthens the mind. But beyond these necessary effects of spiritual truths lies the duty of special attention to the cultivation of the intellect, not only for its own sake, but also because of its bearing on the growth of the spiritual faculty itself. The spiritual mind that is sharpened by high culture can see more deeply into the things of God and enjoy more exquisitely the emotions they awaken, than it could if the veil of ignorance covered its eyes and the dullness of mental inactivity held it within the bounds of a narrow thought-world. Hence, while the teacher seeks to be, on the spiritual side of his nature, a "man in Christ," he should also strive to be, in understanding, a man.

But there is a *social* side to human nature which has its appetites, its needs, its demands for special culture. God made men to mingle together, not as oxen yoked to perform material tasks, but as thinking beings for fellowship of thought, feeling, and action. This social appetite is recognized and fed, so far as fellowship in spiritual and benevolent work is concerned, in the class and prayer meetings; also in public worship and in the Sunday-school. But these do not satisfy its thirst for fellowship in thought, in conversation, in personal courtesies, in expressions of mutual good will. The social appetite still craves some special sphere for its own gratification.

Out of this craving comes the social party, the excursion, and, among unchristian people, the assembly for dancing and kindred amusements. From the latter the Sunday teacher is barred out by Christian principles. The former, as generally conducted, is either too dull or too frivolous to be either enjoyable or profitable. Hence they are either wholly neglected, or, if attended, pronounced "stupid affairs."

This dullness may be readily avoided by means of social parties *properly organized* in connection with any Church or Sunday-school containing from a dozen to twenty congenial families. The dullness of most social parties arises from the lack of a topic for conversation in which all have a common interest. Furnish such a topic, and your party becomes lively, interesting, and profitable. How can it be done?

By organization. Let a given number of families, say from ten to twenty, constitute themselves a Literary and Social Association by electing a president and secretary, and agreeing to a few such simple rules as the following:

1. To meet during the winter season, say once in two weeks, at each other's homes, (or, if preferred, in the church parlor, though the homes are better places,) from eight to ten o'clock.

2. The person receiving the association to read an original paper or a selected article from a book or magazine,* on any literary theme he may select. The paper not to require more than thirty minutes for its reading, and its topic to be the subject of friendly critical remark by others until nine o'clock. The remaining hour to be spent in free, informal conversation.

If any member prefer to entertain the association with music and singing, with an association "newspaper" edited by himself, and assisted by correspondents belonging to the club, or with a literary question-box, or with a question for debate, or an extempore address by himself or a friend, he should be at liberty to do so—provided only that the exercise be concluded by nine o'clock. The last hour should be invariably spent in conversation, the members circulating freely about the room, each seeking to make himself agreeable to the others. Such conversation naturally takes the tone of the preceding discussion, and is not likely to degenerate into frivolous gossip.

In some associations of this nature, simple refreshments are furnished by each host in turn. In favor of this it may be said that it promotes social feeling. Against it are these objections: 1. It is a burden to the hostess. 2. It provokes rivalry, in that each is apt to try to outdo the others in the number and quality of the viands furnished. 3. This rivalry leads to needless expense, and thereby tends to shorten the life of the club.

The writer has seen both methods tried, and is of the opinion that in nineteen cases out of twenty it is best to dispense with refreshments.

There is no doubt that our Methodism needs to cultivate its social life. In its strictly religious life it is more social than any other denomination, but in sociality proper it is behind other leading Churches, and for this reason loses many valuable men and women who go out from us because of their desire for a higher degree of social culture than they find among us. By adopting the method herein sketched, or something similar, our Sunday teachers may, therefore, not only promote their own social culture, but also contribute somewhat toward the development of a more refined and elevated social life in our beloved Church.

* If any of the members belong to the C. L. S. C., a review of one of the books in the course of study, or interesting passages from its pages, would be both proper and useful.

The Superannuates.

BY BISHOP WARREN.

THERE is a famous picture which clings to my mind like a vision. It is a picture of a prison. It has a broken stone floor, rough walls, no furniture but a stone seat, a small table, and a little straw on the cold floor for a bed. On the table is a jug of water and the remains of a moldy loaf. The only light comes in at an iron grating high up in the wall. The cell is occupied by an old man thinly clad, and very thin in flesh, but he has a face that seems to light the whole place. You think how Stephen must have looked when his face was like an angel's; how John must have looked when he beheld the visions on Patmos; how Paul must have looked when in Paradise he heard the unspeakable words which it is not possible for a man to utter.

That is just the truth. It is a picture of Paul the aged when a prisoner of Jesus Christ. Under the old cloak you see the chain that fastens him in the cell.

How gladly would we minister to his wants, change that hard seat to a throne, that crust to angel's food, that cell to a mansion. That is just what the Lord did soon after. How gladly would we do it till he had finished his work, written his epistles, and the Lord was ready.

Many a Paul the aged yet lives among us; their homes are small and uncomfortable, their clothes old and thin, their food scant and unpalatable; but they have beautiful faces, they see the visions of a near heaven, they are able to say like John, "Little children, love one another." They are our superannuates—men who have so many years or infirmities that they cannot do the work of a minister.

The Church ought to help care for the aged, *and whatever the Church does the Sabbath-school should help.*

Individuals may send our venerable superannuated minister a pair of mittens or a comforter; classes might go and visit him, leaving the house full of the brightness, cheer, and life of youth, and something else, and the whole school should have a part in the annual collections for conference claimants. Then will the Sabbath-school be a part of the Church in training, and the old men, remembered by the young, become young themselves, shedding the light of a joyous presence over the whole Church.

A Neglected Aspect of Sunday-School Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

SIR FREDERICK ROBERTS, at the Mansion House, after his brilliant Afghan campaign, said that the three elements of power in an army were "Discipline, Endurance, and *Esprit de corps.*" The same, I think, holds good of Sunday-schools. The ideas of discipline and of endurance, or patient continuance in well-doing, are familiar to most earnest teachers as essential to their success, however much in practice they fall short of their ideal. I think, however, that, through our too great selfishness, we are all apt to overlook the power of *esprit de corps.*

What do we mean, then, by *esprit de corps?* This is, I suppose the feeling which binds together governing and governed in the sense of common fellowship and common work. In the army and navy discipline, of necessity, is very strict. On occasions great demands have to be made upon the men. The officers at all times have absolute control. Disobedience may even be a capital offense. What enables the independent spirit of Englishmen to bear up against so strict a bondage, and to submit without a murmur to so relentless a discipline? What is it but the softening influence of *esprit de corps?*

The officers are not mere tyrants, the men not mere automaton machines. They are linked in the closest bonds of common fellowship and common work. They all have human hearts which beat in unison, for are they not one-hearted in a common cause? The credit of the regiment, the ship, the service, is in their hands, and for this they will cheerfully endure hardships, submit to sacrifices, and do heroic deeds which, as mere individuals, they would have deemed impossible.

Might not Sunday-school teachers be a little more —I will not say proud of, for pride is a questionable quality—but zealous for, not merely their own individual work, but the whole service in which they are engaged, and specially their individual schools?

It is well known that in our public schools *esprit de eorps* is very powerful. Each public school-boy feels that he has a reputation for gentlemanly conduct to maintain, and that any failure on his part brings discredit not only on himself, but on his school. Sometimes this feeling is ridiculous in its excess, especially in smaller boys, and tends to an unseemly bumptiousness, but no one can doubt its influence for good. Every success in sports or studies, at the universities or elsewhere, is rendered doubly precious as shedding luster on the public-school boy's school as well as bringing honor and credit to himself. To gain a half holiday for his school-fellows is often the acme of youthful ambition, and the keenest of incentives to steady work. Lord Beaconsfield, who never himself had the advantage of a public-school training, fully recognizes the power it exerts. He says: "To meet an old school-fellow often stirs feelings in a heart seemingly dead to every generous feeling, and it affects the nervous system even of those who have no heart at all." An instrument so powerful cannot be safely neglected by those who have the opportunity of turning it to good account.

Here then the two questions naturally present themselves—

First, How may this feeling be cultivated?

Secondly, How will it act for good?

First, there are doubtless a thousand and one different little things which help to cherish this most sensitive of plants; and there are many blighting influences which seek to check its growth. But I can only speak at present of essential points.

If this feeling is to grow strong and healthy in a school, each teacher, and of course the superintendent too, must have entire faith in the three following propositions:

First, that the school to which he is admitted has a real corporate life, and is, so to speak, a living thing with a history of its own.

Secondly, that this life is not fixed and stereotyped, but may be influenced by him, and that for good.

Thirdly, that the amount of his influence will be in inverse proportion to his individual selfishness and self-esteem, and in exact proportion to his power of sympathy and strength of will.

Some people, endowed with a quick sympathy and ready talent for command, have a knack of enlisting *esprit de corps* upon their side in the most unpromising surroundings. I was told by a most quick-witted and genial clergyman an anecdote which will illustrate this. He went, as a perfect stranger, to assist one evening in the conduct of a large night-school of very rough young lads. There were two classes—about a score of lads in each; all were brimming over with mischief, and scarcely one seemed to have any notion of coming to do work. Fortunately, in the momentary suspense, in which they were evidently taking stock of their new instructor and meditating how best to commence the assault, a little outbreak occurred in the neighboring class.

With a merry twinkle in his eye, as much as to say, "I know what you're after," he remarked in a shocked tone, "Well, lads, we couldn't allow that in *our* class, could we?"

Somehow they couldn't help agreeing with him. All through the evening they were longing to break forth, but the smallest sign of insubordination was met by a look at the neighboring class, or a remark about the "shameful noise" boys were making in another part of the room, or something of that sort; and so, by constant vigilance, a countenance full of frank cheerfulness, and a continual working of this one happy thought, the whole evening was tided through without catastrophe. Stories like this are very well, but it is not every teacher who has the knack of my friend. Yet no teacher can work long in a school (if he works humbly and lovingly) without feeling his sympathies drawn out toward his fellow-teachers and his boys or girls. If self does not occupy an altogether disproportionate place on his mental horizon, he must ere long, through humble, patient work, come to have an interest in the school and all that affects its welfare and happiness. He must feel that he has a work to do and a part to play in the school entirely his own—and yet he must observe that any negligence reacts upon the neighboring classes, and through them on the whole body corporate; he must be sensible that all the good influences in the school react for good on his own corner of the flock; and so a sense of fellowship and unity grows up within his mind.

As regards the last proposition, the teacher requires a power of sympathy to be able to understand the feelings of his scholars; a strength of will to be able to turn them to account in the cause of order and in the interests of truth. But here a caution is needful. Self-will is very different from strength of will. It is not the teacher who is forever at loggerheads with one or other of his class, who shows his strength of will the most, but he who, keeping the high end most constantly before him, works toward it constantly with most indomitable patience and resource. Stubbornness on the one side, or listless indifference on the other, are equally wide of the mark.—*Church of England Sunday-School Magazine.*

Opening and Closing Services for the First Quarter of 1882.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Psa. 95. 1-7.]

Supt. O come, let us sing unto the Lord;

School. Let us make a joyful noise to the Rock of our salvation.

Supt. Let us come before his presence with thanksgiving,

School. And make a joyful noise unto him with psalms.

Supt. For the Lord *is* a great God,

School. And a great King above all gods.

Supt. In his hand *are* the deep places of the earth;

School. The strength of the hills *is* his also.

Supt. The sea *is* his, and he made it;

School. And his hands formed the dry *land*.

Supt. O come, let us worship and bow down;

School. Let us kneel before the Lord our Maker.

Supt. For he *is* our God:

School. And we *are* the people of his pasture, and the sheep of his hand.

III. Singing.

IV. The Ten Commandments, or Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Reading Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

School. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

III. Dismission.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 27.] **LESSON VI. CHRIST AND HIS DISCIPLES.** [Feb. 5.

Mark 3. 6-19. [*Commit to memory verses* 13-15.]

6 And the Phar'i-sees went forth, and straightway took counsel with the He-ro'di-ans against him, how they might destroy him.

7 But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'i-lee followed him, and from Ju-de'a.

8 And from Je-ru'sa-lem, and from Id'u-me'a, and *from* beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him:

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils.

16 And Si'mon he surnamed Pe'ter;

17 And James the *son* of Zeb'e-dee, and John the brother of James; (and he surnamed them Bo'a-ner'ges, which is, The sons of thunder;)

18 And An'drew, and Phil'ip, and Bar-thol'o-mew, and Mat'thew, and Thom'as, and James the *son* of Al-phe'us, and Thad-de'us, and Si'mon the Ca'naan-ite,

19 And Ju'das Is-car'i-ot, which also betrayed him. And they went into an house.

General Statement.

From the synagogue the enemies of Jesus go forth to form their plots, and in the common hatred against the innocent Saviour the antagonism of Pharisee and Herodian is forgotten. Before the rising danger Jesus retires from the city to the sea-shore, not from fear of his foes, but for the interests of the Gospel, dearer to him than his own life. The masses do not share in the enmity of their leaders, and larger crowds than ever before flock to the sea-side, eager to receive his healing touch, and to hear his precious words. After a night in prayer upon the mountain, Jesus summons from the multitude of his followers those whom he deems most fit to become his messengers, and the Twelve are organized as companions of the Lord, soon to be his Apostles to the people, and the builders of his Church. In the company we find the impulsive fisherman, the two fervent sons of Zebedee, the tax-gatherer, and others, whose names, unknown to earth, yet shine on the twelve foundations of the New Jerusalem above. Rev. 21. 14.

Explanatory and Practical Notes.

Verse 6. The Pharisees went forth. After the events related in the last lesson showed that there was nothing in common between them and Jesus. **The Herodians.** The party which favored the rule of Herod, with the friendship of the Roman power, and the introduction of Gentile customs. They were political rather than religious, and had ever been the bitterest opponents of the Pharisees. Thus there was an alliance of religious fanaticism and worldly policy against Jesus. **Destroy him.** The purpose of slaying Jesus now began to appear for the first time. (1) *Thus would the world destroy its best Friend.*

7, 8. Jesus withdrew himself. Not from fear of his enemies, but to gain time before the death which he well knew awaited him, for proclaiming his gospel through the land, and for the training of his disciples for their work. **To the sea.** The Sea of Galilee. **A great multitude....followed.** It would appear that the hatred of the leaders was not shared by the people, neither at this nor any time during the life of Jesus. His ministry was now at the height of its popularity. **From Judea.** Though Jesus had taught but little in Judea, the news of his works and words had been borne thither by the pilgrims from every part of the land to the great annual feasts. **Idumea.** The country of Edom, south of Palestine. **Beyond Jordan.** The province known as Perea. **About Tyre and Sidon.** The Jews living on the western borders of Palestine, near these two cities, which were great marts of commerce for the ancient world.

9, 10. A small ship. "A little boat." [Revised Version.] It was probably propelled by oars. **Wait on him.** To carry him from point to point on the lake shore for preaching; and to enable him to escape from the crowd when needing rest. "All rich ships from the Indies were not to be compared with this."—*Leighton.* **He had healed many.** Another of Mark's incidental allusions to miracles of which we have no detailed report. **Pressed....to touch him.** They possessed faith sufficient to believe that Jesus could heal them by a touch, but not sufficient to seek for healing without the actual contact. (2) *How narrow, at best, is the range of human faith!* **As many as had plagues.** Literally, "scourges."

11, 12. Unclean spirits. That is, persons possessed by evil spirits or demons. **Thou art the Son of God.** Thus showing that their trouble was not mere derangement of mind, for this would not give them power to recognize his divine nature. **Straitly charged them.** "Charged them much." [Rev. Ver.] (3) *Christ will have saved men, and not lost demons, for his messengers.*

13. He goeth up into a mountain. This may have been Kum Hattin, "the horns of Hattin," a double-peaked mountain west of the Sea of Galilee; but it is not certainly known. He went there for prayer, according to Luke 6. 12, who oftener than the other evangelists mentions Jesus' prayers. (4) *The greater a purpose, the greater need of beginning it with prayer.* **Calleth unto him.** Out of the great body of his professed followers. **Whom he would.** "Whom he himself would," [Rev. Ver.] an expression showing that the choice was thoroughly his own. **They came unto him.** Showing in their prompt and steadfast obedience the wisdom of his choice. (5) *Let us be as quick to come at our Master's call.*

14, 15. He ordained. "Appointed." [Rev. Ver.] It was an appointment, not an ordination in any form. **Should be with him.** For companionship, for protection, for service, for training, and instruction in the Gospel. (6) *While enemies combine against Jesus, he prepares preachers to perpetuate his kingdom.* (7) *There is no school of theology so good as personal dwelling with and learning from Jesus.* **Might send them forth.** After sufficient training. **Power to heal.** (8) *Those whom Christ calls to his work he endows for it.* Concerning the call of the Apostles note: 1.) He chose men of the people; 2.) He chose saved men; 3.) He chose from among his professed followers.

16, 17. Simon he surnamed Peter. That is, "Rock," referring to his strength, boldness, and force of character, rather than to firmness or steadfastness. **James.** The disciple who was first of the apostles to die. Acts 12. **John the brother of James.** The beloved disciple, and writer of the fourth Gospel. Most faithful of all, he remained with Jesus during his trial, and received the Virgin Mother into his family after the crucifixion. **Boanerges.** Perhaps referring to the fervent temperament of the brothers, perhaps to the earnestness of their preaching.

18, 19. Andrew. The first of the disciples to become acquainted with Jesus. See John 1. 40. **Philip.** His early acquaintance with Jesus is related in John 1. 43.

Bartholomew. Probably the same with Nathanael, in the first and last chapters of John. **James the son of Alpheus.** Sometimes called James the Less. **Thomas.** The disciple whose fidelity was strong, but whose faith was slow. Compare John 10. 16, and 20. 24, 25. **Thaddeus.** Called in Luke 6. 14, Judas, and in Matt. 10. 3, Lebbeus. It is uncertain whether he was identical with Jude, who wrote the epistle. **Simon the Canaanite.** This should probably be "the Zealot," a member of a sect fanatically adhering to Jewish institutions, and opposing all compromise with heathenism. **Judas Iscariot.** "Judas of Kerioth," a town in Judah. He may have been at this time a sincere believer and a devoted follower, though afterward the betrayer of his Lord. **Into an house.** Means simply "they came home." This clause belongs properly to the next paragraph and the next lesson.

HOME READINGS.

M. Christ and his disciples. Mark 3. 6–19.
Tu. The favored disciples. Luke 9. 18–36.
W. The ambitious disciples. Matt. 20. 17–28.
Th. The beloved disciple. John 13. 12–26.
F. The traitorous disciple. Matt. 26. 6–16, 47–50.
S. The denying disciple. Matt. 26. 31–35, 69–75.
S. The doubting disciple. John 20. 19–31.

GOLDEN TEXT.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15. 16.

LESSON HYMN. C. M.

Hymnal, No. 469.

Let Him to whom we now belong,
His sovereign right assert;
And take up every thankful song,
And every loving heart.

He justly claims us for his own,
Who bought us with a price:
The Christian lives to Christ alone;
To Christ alone he dies.

Jesus, thine own at last receive;
Fulfill our hearts' desire;
And let us to thy glory live,
And in thy cause expire.

TIME.—A. D. 27, soon after the events of the last lesson.

PLACE.—Near the Sea of Galilee.

PARALLEL PASSAGES.—With verses 6–12, Matt. 12. 14–21. With verses 13–19, Matt. 10. 2–4; Luke 6. 12–19.

DOCTRINAL SUGGESTION—The visible Church.

QUESTIONS FOR SENIOR STUDENTS.

1. The Multitude, v. 6–9.
What were the two classes here named as opposed to Christ, their views and their character?
How did their union show hate toward Christ?
How did Jesus escape their plots?
How was the popularity of Jesus shown?
What motives led people to follow Christ?
To what extent were the masses benefited by his ministry?

2. The Miracles, v. 10–12.
What did these miracles show concerning Jesus?
What was their result upon the popular mind?
Why did the unclean spirits especially recognize Christ?
Why did not Christ receive their testimony?
Are there any whose testimony now Christ does not desire?

3. The Messengers, v. 13–19.
How were the twelve disciples appointed?
What did Christ do before choosing them? Luke 6. 12, 13.
For what were they appointed? Matt. 10. 5–7.
How were they endowed with power, and for what purpose?
Why do not Christ's workers now have the same power?
Give the names of the twelve apostles.
Who among them were most eminent, and for what?

Practical Teachings.

What does this lesson teach—

1. Concerning the spirit of Christ's enemies?
2. Concerning the call of Christ's workers?
3. Concerning the needs of Christ's cause?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Multitude, v. 6–9.
What enemies of Christ are here named?
What did they try to do?
What spirit did their conduct show?
Where did Jesus go?
What sea was this?
From what places did the people follow him?
What led them to follow Jesus?
How did Jesus avoid the crowds of people?

2. The Miracles, v. 10–12.
What miracles had Jesus wrought?
What followed from touching Christ? See Luke 8. 43, 44.
How did the people show earnest desire for Christ?
What is meant by "unclean spirits?"
How did these spirits act toward Jesus?
Why would not Christ let them speak?
Who should make Christ known?

3. The Messengers, v. 13–19.
To what place did Jesus go alone?
For what purpose did he go thither? Luke 6. 12.
Whom did he call, and for what purpose?
What power did he give to them?
What did he call the twelve disciples? Luke 6. 13.
Name among these disciples the one that Jesus loved, the one that denied him, and the one that betrayed him.

Teachings of the Lesson.

Where may we learn in this lesson—1. That Christ's cause needs workers? 2. That Christ calls his workers? 3. That Christ's workers have power?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Multitude, v. 6–9.
What did the enemies of Jesus try to do? **To form a plan to kill him.**
Where did Jesus and his disciples go? **To the shore of the Sea of Galilee.**
Who followed him there? **A great crowd from all parts of the land.**
Why did they seek Jesus? **To hear him and see his works.**
How did Jesus keep the crowd from pressing upon him? **By sitting in a boat on the water.**
How may we get near to Jesus? **By praying to him.**

2. The Miracles, v. 10–12.
What is a miracle? **A work which only God can do.**
What miracles did Jesus work? **The curing of the sick.**
How were many sick people cured? **By touching Jesus.**
How did evil spirits in men act toward Christ? **They fell down before him.**
What miracles will Christ do to us? **He will cast all evil out of our hearts.**

3. The Messengers, v. 13–19.
How many did Christ call as his messengers? **Twelve disciples.**
What were they called? **Apostles, or those sent forth.**
For what were they sent forth? **To preach Christ.**
Which of these was the disciple that Jesus loved most? **John.**
Which was the one that betrayed him to his enemies? **Judas Iscariot.**

Words with Little People.

If you want to be one of Christ's workers—1. Always obey his words. 2. Tell your friends about him. 3. Try to make all around you happy. 4. Help others for his sake.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Jesus call to be with him? **Twelve disciples.**
2. What were the twelve disciples called? **Apostles, or those sent.**
3. For what were they sent forth? **To preach his gospel.**
4. What power did he give them? **Power to work miracles.**
5. Who were the three leading ones among them? **Peter, James, and John.**
6. Which was the disciple that betrayed Jesus? **Judas Iscariot.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of Christ.

I. A Spirit of Peace.
Jesus withdrew himself. v. 7.
"Servant of the Lord must not strive." 2 Tim. 2. 24.
II. A Spirit of Attractiveness.
A great multitude....came unto him. v. 8.
"Ye shine as lights in the world." Phil. 2. 15.
III. A Spirit of Helpfulness.
For he had healed many. v. 10.
"Do good unto all *men*." Gal. 6. 10.
IV. A Spirit of Divinity.
"*Thou art the Son of God.*" v. 11.
"Spoken unto us by his Son." Heb. 1. 2.
V. A Spirit of Decision.
Calleth unto him whom he would. v. 11.
"I have chosen you." John 15. 16.
VI. A Spirit of Endowment.
To have power to heal. v. 15.
"Ye shall receive power." Acts 1. 12.

ADDITIONAL PRACTICAL LESSONS.

Workers for Christ.

1. Workers for Christ are needed because there are those who work against him. v. 6.
2. Workers for Christ should count it a privilege to assist him with substance as well as labor. v. 9.
3. Workers for Christ are called by the Master to their work. v. 13.
4. Workers for Christ hear his call and obey it promptly. v. 13.
5. Workers for Christ are called to companionship and training with Christ before going forth to preach to others. v. 14.
6. Workers for Christ are endowed with power according to their need. v. 15.
7. Workers for Christ may include in their number some that are unworthy and prove recreant. v. 19.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

I heard a pretty song the other day, of which the first lines ran thus:

"We heard thy name, O Mina,
For through the woods it rang."

On inquiry I found that "Mina" was the name of a Neapolitan chieftain, around whom those bold spirits who were ready to risk their lives for the cause of freedom had been wont to gather in past years. The song went on to describe how men of all kinds were attracted by that name, how the peasant left his cottage, and the shepherd his flock, to place himself at the disposal of the famous leader. This is but a simple instance of the readiness with which men have, in all ages and climes, responded to the call of one who summoned them to some noble or daring enterprise. The present age is, indeed, in many respects a hard and prosaic one, but the qualities of enthusiasm and self-devotion are not lost, and in the young they are certainly worth appealing to.

It seems to me that the subject for to-day's lesson is one which does appeal to these qualities. We have here set before us a Leader, but of what we might call a "forlorn hope," for its difficulty, and small prospect, speaking ordinarily, of success. But the difficulty of the task does but enhance its grandeur, and the person of the Leader has already called forth an unbounded confidence on the part of some who have drawn near to him. The work he has undertaken is more comprehensive, more stupendous than they imagine. Their conception of it goes, probably, no further than the regeneration of the Jewish people. His aim is to evangelize the world, and to lay the foundation of "a kingdom that shall never be destroyed." The passage first shows us a little picture of this work at its very outset, and then gives us the roll-call of the first laborers.

And the interest of the matter really lies in this: that the work then begun is going on all over the world at the present day; and that the great Leader is still calling for followers who will give themselves up, as the apostles did, to his service.

Eager multitudes were thronging around our Lord, some to hear his words, others to obtain bodily healing; and this to such a degree, that, in order to escape the press, he was obliged to speak to them from a little boat, while the crowd lined the shore. And these were but a small portion of the numbers in the country round, who needed the healing touch for their bodies, and the words of life for their souls. Could not Jesus have supplied this need without calling for laborers to carry out his gracious purposes? As the Son of God he could have done so, but his will was to work as man with man, and through man's instrumentality. And so, as the multitudes increased, his call went forth to "whom he would" among the little company that already followed him, and the twelve apostles were chosen, that they might go forth in his name.

We are not now to consider their position as the "pillars" of the early Church. They are presented to us in the passage as the first men whom the Lord Jesus called to work for him and with him. This fact alone would give them pre-eminence in later times. With their pre-eminence teachers and scholars may have nothing in common. But their call and their commission touches us all. The great Leader is now seeking for followers and laborers, and in that early summons we may hear his present call.

Let us ask:

1. To whom did the summons come?

It came to men of different callings. One publi-

can and four fishermen were among them—hardly the classes from which we might have expected our Lord's laborers to be chosen. The other seven may have filled some higher position, but if so we are not told of it. It was a matter of indifference what their occupation had been. Whether high or lowly, it did not unfit them for the service of Christ. Neither did it give them any special fitness. And so it is now. Christ chooses his servants from all grades and occupations. He wants the boy who is working at a shop as much as the boy who is studying for some learned profession. He wants the poor servant-girl as well as the refined and educated young lady. He intrusts his work to tailors and shoemakers and farm-laborers, to waiting-maids and dressmakers and washerwomen. He calls even those who are too young as yet to be engaged in any fixed occupation. They are not too young to be his servants.

It came to men of different characters. There was Peter with his frankness and impetuosity, and yet with an instability which might, but for divine grace, have been his ruin. There were James and John, the "Sons of Thunder," by nature fiery and ambitious. There was Matthew, the practical man of business; Philip, the confidant of the Greeks, and his probably like-minded friend Andrew, (John 12. 20–22;) Simon Zelotes, (Luke 6. 15,) the strict and zealous upholder of the Jewish law; Thomas, the man of deep feeling but desponding temperament, (John 11. 16; 14. 5; 21. 25, 28;) Bartholomew, the man (if we are right in identifying him with Nathanael) of contemplative disposition and unsullied uprightness; James and Jude the two sons of Alpheus, of whom the one became the foremost man of the Church at Jerusalem; and finally Judas Iscariot, who must have possessed some qualities that inspired confidence, seeing he acted as purse-keeper, or steward to the little company. John12. 6; 13. 29.

And so the Lord Jesus calls now every variety of character—the open and the reserved boy; the forward and the timid girl; that child with a hot temper and the other with a sullen one; the quick and bright, the slow and dull, those who are popular among their companions, and those who are neglected or shunned. He wants them all. He can make use of them all. He cannot only bless them, but make them, each one, a blessing.

2. What did the call involve?

It involved complete surrender of the life. Christ chose the twelve "that they might be with him, and that he might send them forth to preach." They were to be dependent upon him, and to be at his disposal. Some of them may have read this already in his first call: "Follow me." And this is what he requires now. He calls no one simply to be saved. He calls us to be *his*. Many do not understand this at first. They know they are called to repentance, faith, and salvation, but they see no further. And the call comes again to them. 1 Cor. 6. 20. But there can be no surrender of the life without the surrender of the heart. None can fight under his standard unless they are really on his side.

3. How was the call received?

When he called those whom he wanted, "they came unto him." They placed themselves joyfully at his feet to learn his work and to do his bidding. And did they ever regret the step? Not even in the darkest hour—not when they thought they had lost him! Not when he went away from them into heaven, not when they began "to suffer shame for his name," (Acts 5. 41;) not when death and eternity were in view. 2 Pet. 1. 14; 1 John 3. 2, 3.

Yet one of them proved false! Yes, a solemn warning that there may be the semblance without the reality. May each one who hears the call obey it in humble sincerity, and hear, when his work is done, the "Well done" of the Master.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The period in Christ's life to which this lesson belongs....Various elements in the multitude around Jesus: 1.) Foes; 2.) Inquirers; 3.) Believers; 4.) Disciples; 5.) Workers.. The choice of the twelve: 1.) Its purpose; 2.) Time and circumstances; 3.) Who were chosen....The call: 1.) A divine call; 2.) A call to companionship; 3.) A call to training; 4.) A call to work; 5.) An accepted call... The spirit of Christ as shown in this lesson. (See Analytical and Biblical Outline.).... ILLUSTRATIONS. *Gratitude*, ver. 10. A hospital nurse, "Sister Dora," saved a man's arm when the surgeons were about to amputate it. He recovered, and afterward walked ten miles just to leave the word, "Her arm rung the bell."....The soldier fresh from battle can tell its story; the sailor from shipwreck can give account of the storm: so Christ sends saved men as messengers to save men....*Judas as an apostle*, like a cold, dead statue holding a lamp; like a lens made of ice, through which sun kindles a fire: the light may shine, but it does not warm the statue or melt the ice.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Verse 14, Prose, 169, 9162. Ver. 15, Poetical, 135, 136. Ver. 17, Prose, 8327. Ver. 10. Poetical. 2311, 4065....FREEMAN'S HAND-BOOK: Pharisees, 693; Herodians, 694; Use of the term "sons," 650.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. This diagram is intended to aid in committing to memory the names of the disciples. Jesus the great light, or morning star, has assembled around him twelve lesser lights. Arrange the stars the same as in the diagram. Ask if they all proved true? [Ans: *All but Judas.*] Write **J** for that name beside the falling star. Then the memory-help is this: "*All proved true shining marks but Judas.*" Write the first letter of each word against the stars as in the diagram. The first star and letter is for Andrew. The next is

Peter and Philip. Then come Thomas and Thaddeus, and Simon, Matthew, and Bartholomew, and the last three stars and letters are for James and John and James.

Here is a new way to write the Golden Text:

Ye have not chosen me; but I have chosen you, AND ordained YOU that ye SHOULD GO AND BRING FORTH FRUIT.

Are we true disciples?

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Chosen to bear Fruit.*

The choosing, the sending forth, the fruit-bearing, are leading truths which this lesson may stamp upon the minds of the children. An introduction about the hatred of the Pharisees, and the withdrawal of the Saviour, may lead to the story of the night of prayer and the morning which followed.

1. Recall some of the works that Jesus had been doing. Were these the works of a man? What did the devils themselves own him to be? Teach that his great power and goodness made the Pharisees hate him. They thought themselves very good, and could not bear that others should be wiser or holier than they. It was the sinful passion of ENVY which moved them. Show how envy can live in a child's heart, and how we all need to know Jesus to keep us from these evil passions.

2. Jesus had been teaching on the shores of the sea of Galilee. One night he went up into a mountain alone, and all night long he prayed to God. Then in the morning he called his disciples to him. Do you think he had been talking to God about them? Yes, no doubt he had. Jesus knows each one of us by name, and he lives in heaven now to intercede for us, that is, to speak to God in our behalf. God told him what to do, and he will tell us when we are earnest in asking.

3. Jesus chose twelve from his disciples, who were to be sent out to preach his word. They were called "APOSTLES," which means *sent out.* Make a wheel with twelve spokes, and print the names of the apostles in the spokes, leaving a circle in the center for the name of Jesus. Who sent these apostles out? What for? Did Jesus want them to talk about themselves? No, he wanted them to get acquainted with him, so that they could go and tell other folks about him. How do we get acquainted with folks? We have to *be with them.* So Jesus kept these men with him until they knew him well enough to tell others about him.

Now, this same Jesus wants us all to be with him, so that he can send us out to talk about him and to get people to love him. It is being with Jesus to obey him, and we cannot obey him unless we are with him.

A. D. 27.] LESSON VII. CHRIST'S FOES AND FRIENDS. [Feb. 12.

Mark 3. 20-35. [*Commit to memory verses* 31–35.]

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Je-ru'sa-lem said, He hath Be-el'ze-bub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Sa'tan cast out Sa'tan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Sa'tan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

General Statement.

Jesus is now at work in his second tour of preaching in Galilee. He has delivered to the twelve and an immense throng of listeners the Sermon on the Mount; has healed the centurion's servant at Capernaum, and raised to life the widow's son at Nain. Every-where the deepest interest has been awakened, and the crowds that follow Jesus as he teaches by the sea, in the synagogue, or on the hillside, were never before so great as now. The secret dislike of the Pharisees and scribes has at last broken out into open opposition; they have taken their position, and now openly assert that his mighty works are wrought by Satan's power, and for an evil purpose. Jesus shows how absurd is their charge from the very character of the miracles, which show Satan's overthrow, and the expulsion of his demons from their human dwelling-places. Then with deep solemnity Jesus declares that the deepest of all sins is to impute to the Evil One the work of the Holy Spirit, and that for this crime there is no forgiveness, because it hardens the heart against all good influences. The reports of Jesus' work, perverted by their channels, come to the immediate family of Mary, his mother. His half-brothers have not as yet believed in his divine nature, and the heart of the mother must have been sorely tried by contrary opinions. Thinking that perhaps her son's mind has been overwrought by his labors, she comes to the place of his teaching with her family, and sends a message of her desire to see him. The word is borne through the crowd to the house where Jesus sits surrounded by his disciples. He answers the summons by declaring that the ties of grace are closer than those of nature, and his nearest friends are those who listen to God's word, and keep it with loving obedience.

Explanatory and Practical Notes.

Verses 20, 21. Cometh together. This was the culmination of the popular interest in the ministry of Jesus. (1) *The attendance of a crowd is not the sure token of success.* **Could not. . . eat bread.** The regularity of meals was broken up, by the numbers of people coming and going. **His friends.** This may mean either *friends* or *kindred.* Probably it was the latter, and the reference is to the event in verses 31–35, the intervening verses being inserted to show the cause of his relatives' interference. **Lay hold on him.** The immediate relatives of Jesus, excepting his mother, did not then believe on him, (John 7. 5,) and, receiving their reports through enemies, formed mistaken opinions, and thought it necessary to exercise some constraint upon him. **Beside himself.** They imagined that over-exertion and the constant crowd had affected his mind. (2) *How often even the best of men are misunderstood and misrepresented!*

22. Scribes. . . . from Jerusalem. Leading members of the order who had come for the express purpose of passing judgment upon the claims of Jesus. From their position, their utterances would possess great weight with the people. Thus far the attitude of the rulers,

though unfriendly, had not been determined against Jesus. (3) *Every man must make his own decision concerning Jesus.* **He hath Beelzebub.** According to the Jewish view, the evil spirits were of different ranks, under the control of Beelzebub or Satan. The name was originally that of an idol among the Philistines. 2 Kings 1. 2. The scribes asserted that Jesus, who cast out demons, was himself possessed by the prince of the demons. No baser nor more abominable perversion of good into evil could possibly be made: and such a charge, in such an age, could not fail to prejudice the minds of the people against Jesus. **Casteth he out devils.** Not even the worst enemies of Jesus undertook to deny the fact of his miracles.

23. He called them. Desiring to meet his slanderers face to face, he sent for them to come to the house where he was abiding. (4) *The gospel never shrinks from an open contest with its foes.* **In parables.** That is, not in set parables, such as in the succeeding chapter, but teaching by illustration. **Satan cast out Satan.** Was it possible to suppose that one inspired by the spirit of evil would go about setting men free from evil spirits, and breaking Satan's chain? Could any one preach a gospel so pure and uplifting, and yet be the agent of the wicked one? (5) *The true origin of Christianity may be shown still by its influence over men.*

24, 25, 26. Kingdom be divided. The nation which spends its strength in civil war must finally lose its power; so if Satan's kingdom is fighting itself and working against its own interests, it must fall before the kingdom of God. (6) *Notice that Christ, to whom the invisible worlds are open, recognizes the reality of Satan's kingdom.* (7) *Notice also the traits of Satan's kingdom,* 1.) *Unity.* 2.) *Subordination.* 3.) *Opposition to God.* **Hath an end.** Satan's power may be great, but his defeat and doom are certain. (8) *Let us rejoice in this assurance of victory.*

27. A strong man's house. The strong man is Satan: his house is the human heart. **Spoil his goods.** Take possession of and control his property. **Except he will first bind.** In other words, Christ's power to expel Satan and his demons from men's hearts is a convincing proof that he is mightier than Satan, and utterly disproves the charge that he is Satan's subordinate. The statement is more full in Luke 11. 21, 22. (9) *No man unaided by divine power can transform himself from a sinner into a saint.*

28, 29, 30. All sins shall be forgiven. That is, all sins except the one sin named in the succeeding verse. **Blasphemies.** Insults to God, whether in irreverence, profanity, or unbelieving sneer and jest. **Blaspheme against the Holy Ghost.** From the connection it is shown that this means a willful and wanton attributing to Satan's power the work of the Holy Spirit by those who may know, and ought to know, the truth, or "treason by professed members of the kingdom of God against the Spirit of God."—*L. Abbott.* This is something more than mere obduracy of heart against the gospel; more than mere careless and heated utterances against God, however presumptuous or even blasphemous. God's word purposely leaves the awful crime undefined, that men may not venture near its borders. **Hath never forgiveness.** Because by the very terms of his guilt he can never meet with conviction, for he considers the Spirit's work as no better than Satan's. **Eternal damnation.** "Is guilty of an eternal sin." [Revised Version.] Eternal sin, because it can never be blotted out by forgiveness.

31, 32. There came then. "There come." [Rev. Ver.] Mark's gospel has a characteristic—the use of the present tense, as if to illustrate the activity of Christ's life. **His mother.** Though believing that her Son was divinely endowed, Mary doubtless was perplexed by the reports concerning Jesus, by the evidences that he was disappointing the popular expectation as Messiah, and by the high authority of the scribes who were opposed to him. Perhaps at this moment she was a mere tool in the hands of Christ's enemies. **His brethren.** Probably the younger half-brothers of Jesus, children of Joseph and Mary. Their names are given in Mark 6. 3. Some of them afterward became his followers, (Acts 1. 14,) and one of them an apostle. Gal. 1. 19. **Standing without.** Unable to come near on account of the crowd. **They said.** Perhaps the words were spoken by enemies, who, through the family, hoped to obtain control of Jesus.

33, 34. Who is my mother. Jesus sees the entire purpose at a glance, and meets it openly with words which are surprising, yet clearly proclaim his relation not only to the family of Nazareth, but to all mankind. **Looking round.** Matthew adds, "He stretched forth his hand upon his disciples." **Behold my mother and my brethren.** Not that Jesus ignored his human relationship; but that he came to be more than the "son of Mary," even the "Son of man." The tie that binds Christ and his disciple, in every age, is stronger than that between Jesus and his mother according to the flesh. (10) *Hence, we have no need of the virgin's intercession with our Saviour.* (11) *We may be as near to Christ as the disciples who on that day sat around him.*

35. Whosoever shall do. Attachment to Christ will be shown by doing the will of his Father. **The will of God.** God's law as set forth in Holy Scripture is the utterance of his will. **Brother....sister.... mother.** All mankind stand in the same relation to Jesus Christ. Even Mary is saved, not because she was his mother, but because she became his disciple.

HOME READINGS.

M. Christ's foes and friends. Mark 3. 20–35.
Tu. The decision of Joshua. Josh. 24. 14–28.
W. The decision of Carmel. 1 Kings 18. 21–40.
Th. Renouncing all for Christ. Luke 14. 25–35.
F. Separation from evil. 2 Cor. 5. 12–21.
S. Reward of fidelity. Matt. 10. 24–42.
S. The faithful Church. Rev. 3. 7–13.

GOLDEN TEXT.

He that is not with me is against me. Matt. 12. 30.

LESSON HYMN. C. M.

Hymnal, No. 196.

For, ever on thy burdened heart
A weight of sorrow hung;
Yet no ungentle, murmuring word
Escaped thy silent tongue.

Thy foes might hate, despise, revile,
Thy friends unfaithful prove;
Unwearied in forgiveness still,
Thy heart could only love.

O give us hearts to love like thee,
Like thee, O Lord, to grieve
Far more for others' sins, than all
The wrongs that we receive.

TIME.—A. D. 27, while Jesus was on his second circuit of Galilee.

PLACE.—Capernaum.

CONNECTING LINKS.—1. The Sermon on the Mount. Matt. 5–7. 2. Healing the centurion's servant. Luke 7. 1–10. The miracle at Nain. Luke 7. 11–17. 3. Messengers from John the Baptist. Matt. 11. 2–24. 4. Anointing the feet of Jesus. Luke 7. 36–50. 5. Christ's second tour of Galilee. Luke 8. 1–3.

PARALLEL PASSAGES.—Matt. 12. 22–50; Luke 11. 14–23; 8. 19–21.

DOCTRINAL SUGGESTION—The existence of evil spirits.

QUESTIONS FOR SENIOR STUDENTS.

1. Christ's Foes, v. 20–30.
What result followed from the popularity of Jesus?
How did his friends regard him?
What was the opinion of the scribes concerning him?
What caused this opinion? Matt. 12. 22–24.
How did Christ answer this declaration of his enemies?
Who is the strong man to whom Christ referred?
What is said about him in Eph. 6. 11, 12; 1 Pet. 5. 8?
What did Christ say about the forgiveness of sins?
What sin must ever remain unforgiven?
What is the nature of this sin?
What are its consequences?
What is said of it in 1 John 5. 16?

2. Christ's Friends, v. 31–35.
Who came to Christ endeavoring to see him?
Who were the brothers of Jesus? Matt. 13. 55.
Did they at that time believe in him? John 7. 5.
Did any of them afterward believe in him? Acts 1. 14; Gal. 1. 19; 1 Cor. 9. 5.
How did Jesus at this time answer their request?
To whom did he refer in these words? Matt. 12. 49.

What may be our privilege in relation to Christ?
What is the meaning of the GOLDEN TEXT?

Practical Teachings.

How does this lesson teach—1. The supremacy of Christ over Satan? 2. The limit to the forgiveness of sins? 3. The privilege of those who serve God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Christ's Foes, v. 20–30.
What was the result of great crowds following after Jesus?
What did the friends of Jesus do and say?
Did they believe on him at this time? See John 7. 5.
Were these, then, really his friends or his foes?
How did Christ's foes account for his miracles?
What is meant by "Beelzebub" and "Satan?" [ANS. The evil spirit.]
What spirit did these scribes show toward Christ?
How did Jesus answer his enemies?
What did the works which Jesus wrought show?
What is meant by "the strong man?" [ANS. Satan.]
Who alone can cast Satan out of the heart?
What sin did Jesus say could never be forgiven?
How may we avoid that sin? [ANS. By believing in Jesus Christ.]

2. Christ's Friends, v. 31–35.
Who came to see Jesus?
For what purpose did they call for Jesus?
Why could they not come directly to him? Luke 8. 19.
What did Jesus say when he heard of their coming?
What did Jesus mean by these words?
How may we become the brothers and sisters of Christ?
To which of the two classes in the GOLDEN TEXT would you belong?

Teachings of the Lesson.

Where may we see in this lesson—1. How bitter is the hate of Christ's enemies? 2. How mighty is the power of Christ? 3. How strong is the love of Christ for his followers?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Christ's Foes, v. 20–30.
What took place while Jesus was preaching in Galilee? **Greater crowds than ever followed him.**
What did some of the people say about his miracles? **That they were wrought by the power of Satan.**
What did Jesus say to them? **"How can Satan cast out Satan?"**
What else did he say? **That a kingdom divided against itself cannot stand.**
What did the miracles of Christ show? **That he was stronger than Satan.**
How does Christ show that he was stronger than Satan? **By taking evil out of the hearts of people.**
How did these enemies of Christ show their wickedness? **By saying that he had an evil spirit.**
What did Jesus say about this wickedness? **That it could never be forgiven.**
What are we here taught to do? **Always to honor Christ.**

2. Christ's Friends, v. 31–35.
Who came to see Jesus at this time? **His mother and his brothers.**
Did his brothers at that time believe in him? **Not then, though they did afterward.**
Why did they not come to Christ? **Because there was a crowd of people around him.**
With whom was Jesus when they called for him? **With his disciples.**
What did he say as he looked around on his disciples? **"Behold my mother and my brothers!"**
Who did he say were dearer to him than mother or brothers? **Those that do the will of God.**
Repeat the GOLDEN TEXT.
What is it to be with Christ? **To be one of his followers.**

Words with Little People.

You can be a friend of Jesus—1. By taking him as your Saviour. 2. By trying to become like him. 3. By loving him with all your heart. 4. By doing the will of his Father.

THE LESSON CATECHISM.

[For the entire school.]

1. By what power did Christ's enemies say that he cast out evil spirits? **By the power of Satan.**
2. What did Jesus say in answer to them? **"How can Satan cast out Satan?"**
3. What did Christ's miracles show? **That he was stronger than Satan.**
4. What did Christ say about the forgiveness of sins? **That sins could be forgiven.**
5. What one sin did he say could not be forgiven? **Speaking evil of the Holy Spirit.**
6. Who did Jesus say is dearer to him than even his mother and his brothers? **Whoever does God's will.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Two Kingdoms.

I. SATAN'S KINGDOM.
1. **Hypocrisy.** "*The scribes which came.*" v. 22.
"Scribes and Pharisees, hypocrites." Matt. 23. 13.
2. **Falsehood.** "*He hath Beelzebub.*" v. 22.
"Ye are of your father the devil." John 9. 44.
3. **Failure.** "*He cannot stand.*" v. 26.
"I beheld Satan....fall from heaven." Luke 10. 18.
4. **Destruction.** "*Eternal damnation.*" v. 29.
"Prepared for the devil and his angels." Matt. 25. 41.

II. CHRIST'S KINGDOM.
1. **Power.** "*Bind the strong man.*" v. 27.
"Power over all flesh." John 17. 2.
2. **Conquest.** "*Spoil his house.*" v. 27.
"Spoiled principalities and powers." Col. 2. 15.
3. **Privilege.** "*My mother....brethren.*" v. 34.
"Now are we sons of God." 1 John 3. 2.
4. **Godliness.** "*Will of God.*" v. 35.
"Know him....keep his commandments." 1 John 2. 3.

ADDITIONAL PRACTICAL LESSONS.

Hinderances to Christ's Cause.

1. Christ's cause is sometimes hindered by the applause and favor of the multitude. v. 20.
2. Christ's cause is hindered by the mistakes of sincere, but mistaken, friends. v. 21.
3. Christ's cause is hindered by the opposition and unbelief of the world's leaders of thought. v. 22.
4. Christ's cause is hindered by the existence of an evil spirit who holds power over men. v. 23.
5. Christ's cause is hindered by errors, falsehoods, and misrepresentations of its enemies. v. 22.
6. Christ's cause is hindered by the hatred of the natural man to the work of the Spirit. v. 29.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

WHEN France and Germany were at war together, there was no occasion for England, or any other country, to enter into the contest. Whatever might have been the interest taken by other nations in the struggle, they were able to, and they did, observe an entire neutrality. But when the strife lies between two parties in the same country the matter is different. When, a few years previously, Prussia and Austria were contending for the mastery, the smaller German States had to choose between them. No neutrality was allowed. Whoever did not declare himself friend was reckoned foe. And so it was in the great American struggle between North and South. Men were either loyal or disloyal to the

Union. They could not possibly be neutral. To one side or other they must belong.

Last Sunday we were considering the first followers of the Lord Jesus Christ—followers not merely in the sense of being attracted to his teaching, but in the higher sense of being called to be laborers together with him, to do his work and to fight under his banner. But following "in their train," as Heber's noble hymn has it, came others:

> "A noble army, men and boys,
> The matron and the maid."

And still, as year after year rolls by, others are flocking to the same banner, and the call goes forth: "Who is on the Lord's side?" "Who follows in his train?" For every man, woman, and child, must either be friend or foe of the Lord Jesus. As soon as the call is heard, there is some kind of choice made. As the Golden Text tells us, "He that is not with me [having heard the call] is against me."

In the passage for to-day a scene is shown us from the conflict upon which the Lord Jesus had entered. And we have to notice three classes of people who appear on this scene.

1. The Scribes and Pharisees.

What is their attitude? They have heard our Lord's words. They have listened to his teaching. They have seen his mighty works. And they have set themselves deliberately to oppose him. They have tried to throw discredit on his teaching and upon his practice, as we saw two Sundays ago. They have watched to find something of which they might accuse him. But in spite of their efforts the people are thronging round him more than ever. The casting out of an evil spirit from a man blind and dumb, so that sight and speech are restored to the sufferer, has aroused the crowd to a high pitch of enthusiasm, and the words, "Is not this the Son of David," are in every mouth. Matt. 12. 22-24. And now the Pharisees send forth their most envenomed arrow against him whom they wish to silence: "Through the prince of the devils casteth he out devils." There is no doubt which side they have chosen. They are foes, open, pronounced, and active foes of the Lord Jesus.

Why this fierce enmity—this bitter opposition? They fear that Jesus may win the conflict in which he is engaged. They rightly recognize that his way is not their way, and that as he prospers and succeeds, they must fail and lose. So they do not scruple to employ against him the weapons of deceit, lying, and blasphemy.

2. The "friends" or "kinsmen" of Jesus.

What position have they taken up? They, also, know something of his words and works. And they also are trying to stop him, though after another fashion, and from another motive. As long as all things went smoothly, and men spoke well of their kinsman, the new Teacher, they were probably satisfied. But they find that he has aroused the displeasure of the great men of the nation. A conflict has really arisen between him and the Scribes and Pharisees. They will not support him. They will not even let it be supposed that they concur with him in what he is doing. Whether their anxiety arises from natural affection for their kinsman, or from care for their own credit and safety, we do not know, but they are determined to compel him forcibly to desist. It is strange that they should have been able to persuade Mary his mother to accompany them. Probably she followed them with reluctance. But anyhow she is for the time assuming their ideas and their attitudes. And they, whatever their professions of friendship, are acting the part of foes. They cannot be reckoned on his side.

What is their motive? They are afraid that Jesus will not win. In his conflict with the Pharisees, in the work he is carrying on among the people, they anticipate failure. Surely it is madness to oppose the heads of the nation. Surely he will only bring ruin upon himself and upon his adherents. And it therefore behooves them to put a friendly restraint upon him.

Does he recognize them as friends? By no means. He cannot do so while they are thus acting. And so to the announcement that his "mother and brethren stand without," he replies, "Who is my mother and who are my brethren?"

3. The disciples of Jesus.

What is their standing-ground? They are with their Master, sitting "about him," probably at his feet, willing to let all the world—yes, and his enemies too—see that they are his disciples. They are neither afraid nor ashamed of their relationship to him. The plots and the railing of the Pharisees do not move them. They are not at present actively fighting for the Master, but they are close to him—unmistakably on his side.

Why is this? They are sure Jesus will win. And their faith is correct, though it is as yet uninstructed. They do not know what he must suffer. They do not know what they must undergo. They only know that, come what will, he must triumph. And they know that in that triumph they shall share.

And the Lord Jesus recognizes these as his friends indeed—nay, as his true kinsmen. "Behold," he says of them, "my mother and my brethren." For they are doing the will of God, in believing "on him whom he hath sent." John 6. 29.

Which are we, Christ's foes or Christ's friends? For which would he recognize us? We cannot be neutral. Every boy and girl who has heard his word must either be loyal or disloyal to Christ. Some are disloyal with intent. They do not like his ways nor his service. They fear he may win—at any rate, that he may win their companions, or even themselves, over to his side. So they mock, and rail, and do all in their power to stop any one who works for him. Others are disloyal without well understanding the issue. They only want to be quiet and comfortable, to get on, and enjoy themselves. And they fear Christ will not win—they shall really lose if they follow him—they shall be

inconvenienced if others follow him. They would like to put a stop to the solemn inquiry, the earnest appeal, the "out and out" witness for Christ: all that is going too far.

But the loyal ones know assuredly that Christ will win. The boy who will bear persecution, the girl who will take a taunt, know that they are on the winning side. They cannot see the whole way, but they see the end—He shall "put all enemies under his feet;" and his loyal followers shall "sit down with him on his throne."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly recount the connecting links with the last lesson....The characteristics of Christ's ministry at this period: 1.) Popularity; 2.) Opposition; 3.) Power; 4.) Fidelity to truth....Explain, *Scribes from Jerusalem; Beelzebub; Satan; parables; house divided; blasphemy against the Holy Ghost; damnation; brethren*, etc....Avoid wasting time over doubtful or mysterious subjects; make the lesson practical....Aspects of Satan's kingdom: 1.) Falsehood; 2.) Subtlety; 3.) Opposition to God; 4.) Unity in itself; 5.) Subordination to its head; 6.) Defeat; 7.) Destruction....Aspects of Christ's kingdom. (See Analytical and Biblical Outline.)....What hinderances to Christ's cause are here shown? (See Additional Practical Lessons.)....What duties here implied: 1.) Loyalty to Christ; 2.) Faith in Christ; 3.) Reverence for Christ; 4.) Love for Christ; 5.) Obedience to Christ....ILLUSTRATIONS. In *Paradise Lost*, Satan appeared as a toad whispering in the ear of Eve. An angel touched it with his spear, and Satan stood revealed....King Canute promised that whoever would kill his rival he would make "the highest man in England." When an assassin did the deed, he kept his word by hanging him on the highest tower in the land. Such are Satan's promises....Ulysses could only pass the islands of the Sirens, whose songs lured voyagers on the rocks, by filling the ears of his sailors with wax, and causing himself to be tied to the mast. But Orpheus sailing by overcame even the Sirens by the magic of his sweeter music. Such is Christ's victory over Satan.

References. FOSTER'S PROSE ILLUSTRATIONS. Ver. 24—8112. Ver. 26—1595. Ver. 27—5868. Ver. 29—3006, 7805, 9560. Ver. 34—6943. Ver. 35—6946....FREEMAN: Beelzebub, 324.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Who are Christ's Friends?*

1. Ask some questions about Jesus, as, Whose son was he? Where did he come from? Had he riches? Had he power? etc., thus turning the thoughts of the children to the real person—Jesus. Whatever helps to make him *real* is great gain. Talk about Jesus as a king. Where was his kingdom? Yes, in heaven. Do kings have many friends? But what if a king takes off his crown, and wears mean robes, and has no throne—not even a home. Will not many of his friends turn away from him? Teach that Jesus had done this, and though he did great works, yet his friends were ashamed of him because he went among sinners, and lived such a common kind of life. Tell how he was preaching to great crowds, and some who called themselves his friends came to take him away, saying that he had lost his mind. Some of his enemies said that Satan gave him power to do the great works which he did.

2. What kind of a spirit is it that makes Johnny strike Willie? An evil spirit. Yes, it is the spirit of ill-will, of hatred, which comes from Satan. Now, if Johnny gets angry at Eddie, too, and strikes him, will that drive the bad spirit out of his heart? No, it will only make it stronger. Some such simple illustration will show how foolish was this charge. The children will be able to tell what spirit can drive out evil, and that will show plainly who and what Jesus was.

3. Picture the scene—Jesus in the crowd, his mother and brothers calling to him, because unable to reach him. They wanted to take him away. They were afraid that he would be killed for speaking the truth. Teach that danger is only to be feared in *not* doing God's will. Apply by showing, from Jesus' own words, that any one belongs to his family who is doing the will of God. Show that we are Christ's foes if we are not doing his Father's will, and that those only are his friends who are doing God's work. Print on the board,

"GOD'S WORK FIRST."

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. Make the inside circle with white chalk, and the outside one with red. [Though you repent of sins that are like scarlet, the line of pardon will make them white as snow.] These circles are intended to show the position of the foes and friends of Christ. The true friend of Christ is within the line of pardon, close to the cross, ready at all times to do the will of God. See ver. 35. His foes are all without the line of pardon, but are not all outside the line of repentance. Those within that line may turn to the cross and receive pardon, (ver. 28,) but some there are who have placed themselves beyond repentance, (ver. 29,) where there is never forgiveness. One risks every thing outside the line of pardon. Remember the Golden Text. Let each one ask himself or herself the question, Where do I stand? Am I a friend or foe?

A. D. 27.] **LESSON VIII. PARABLE OF THE SOWER.** [Feb. 19.

Mark 4. 1-20. [*Commit to memory verses* 3-8.]

1 And he began again to teach by the sea-side: and there was gathered unto him a great multitude so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but, when they have heard, Sa'tan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

General Statement.

Jesus is now about to present the deeper truths of his Gospel, truths which, if openly taught, would expose him to accusation from his ever-watchful foes. He therefore adopts a new method of teaching, in which the attention of the hearers is fascinated by the interest of the story, while the truth is veiled from the understanding of the thoughtless, but revealed to the search of the earnest inquirer. We behold the Master, sitting in the prow of Simon's fishing-boat, which rocks in the ripple, while the smooth waters stretch away behind; the green slope of the shore is covered with a dense mass of people before, and over all arches the deep blue of the Galilean sky. Every face of the thousands is fixed upon the Great Teacher, and every ear is attentive to his lips. All day long he teaches in a series of parables, with illustrations of the Gospel from the plowman on the hillside, the fisher's net upon the shore, the mustard-plant growing in the garden, the housewife kneading her dough. The larger number of these parables have been recorded by Matthew, but Mark selects a few of the most prominent, as characteristic of the Saviour's teaching at this period. The one before us represents the sower scattering his seed on the beaten path, in the thicket, where the thin soil hides the rock beneath, and in the mellow, fertile earth, an image of the Gospel teacher, who drops his message into all hearts, and waits for the divine influence to bring the harvest.

Explanatory and Practical Notes.

Verses 1, 2. Began again. Perhaps on the same day, after the call of his mother and his brothers. **By the sea-side.** An evidence that the preaching was informal, and without ritual accompaniments. (1) *Our Master went every-where with his message, and so should we.* **A great multitude.** The discourse which Jesus gave showed that he fully realized how small a proportion of this multitude were earnest and fruitful hearers of the word. **Into a ship.** A small boat, which was pushed out a little from the shore where stood his hearers. **Many things.** Of which even Matthew gives but a few, and Mark selects a single specimen. (2) *We are not to suppose that the preaching is lost which remains unrecorded.* **By parables.** A form of teaching especially adapted to meet the rising opposition of the scribes; in which the truth is veiled under a story, giving to all some instruction, but its full meaning only to those who search below the surface. **Doctrine.** "Teaching." [Revised Version.]

3, 4. Behold. Perhaps emphasizing his words by pointing to a farmer at work on the terraced hillside. **There went out.** The farmers in Oriental countries generally live in the cities for protection, and *go out*, often several miles, to their work in the fields. **A sower.** The primary reference of the parable is to Christ as the great sower of the word-seed, and then to all those, whether preachers or lay-workers, who labor in his cause. **By the way-side.** There are no fences in the east, but the path lies directly through the cultivated fields, so that the farmer is liable to scatter some of his seed upon it in passing. **Fowls of the air.** "Birds." [Rev. Ver.] Luke adds, "It was trodden down."

5, 6. Stony ground. Not places where stones and soil intermingle, but where the rock beneath is thinly covered with earth; as is frequently seen on the mountain-sides of Palestine. **Immediately.** Having no room for the root to strike below, all its growth must be upward. **Scorched.** During the long drought of summer, when the surface becomes dry, and only those plants live whose roots reach down to moisture below.

7, 8. Among thorns. Which are very abundant in Palestine. **Choked it.** Not utterly killing the plant, but preventing it from bringing forth fruit. See Luke 8. 14. **Good ground.** Soil naturally fertile, free from weeds and thorns, and prepared to receive the seed. **Some thirty, some sixty.** A single kernel of wheat has been known to produce 1,200 grains: but in the east the usual proportion is from 20 to 60 times the amount sown. Notice four stages: in the first, the seed never penetrates the surface; in the second, it begins to grow but soon dies; in the third, it lives and grows, but remains unfruitful; in the fourth, it lives, grows, and produces fruit.

9, 10. Ears to hear. A reminder that there was a meaning in the parable below the surface, that it must be read "between the lines" if its truths were to be perceived. (3) *God gives us power of thought that we may gain by exercising it.* **When he was alone.** After this and other parables had been given, and the congregation had been dismissed. **About him with the twelve.** The body of believers, whose relation to Christ was between that of the apostles and that of the multitude of listeners. **Asked of him.** Thus the parable accomplished its purpose of eliciting inquiry and prompting thought. (4) *Truth is always best understood and most profitable when it is sought after.* [*Teacher*, try to lead your scholars to find out the truths of the lesson for themselves.]

11. Unto you it is given. Given not by an arbitrary allotment, but given to them alone because they alone sought after the understanding of the truth. **The mysteries.** The word "mystery" in the New Testament generally means a truth which man, unaided, can never discover, but which is learned only by revelation of God. **Them that are without.** The careless listeners, who seek not to know the deeper truths of the gospel. (5) *Whether men are without or within the circle of gospel knowledge depends upon their own choice.* **Done in parables.** They listen to the story, but fail to comprehend its spiritual import.

12, 13. Seeing ...not perceive. They saw the form, but not the spirit; they heard the words, but not the underlying truth. **Lest... converted.** "Lest haply they should turn again." The fault is not with the truth itself, nor with God who gave it, but with those who will not seek to hear it lest they may be led to heed it. **Know ye not this parable?** Christ lays stress on the understanding of this parable, because it contained the key to the other parables.

14, 15. Soweth the word. God's work is like a seed, 1.) It was given by God to men. 2.) If it were lost men would perish. 3.) It has power of reproduction in human hearts. 4.) It must be used if it is to prove a benefit. **Satan cometh immediately.** (6) *Satan is always at hand when the word of God is preached.* **Taketh away the word.** By wandering thoughts, and frivolous, dissipating conversation, the influence of the truth is often lost before it is fairly felt.

16. 17. Stony ground. The soil of a superficial character, in which emotion is mistaken for principle. **Receive it with gladness.** Their error is not in the joyous reception of truth, but in the lack of steadfastness. **No root in themselves.** No stability of character, giving resistance to outward influences, and power to overcome obstacles. **Affliction or persecution.** The trials of life are like sunshine, which withers the rootless, but develops the well-rooted plant. (7) *Let every follower of Jesus expect hinderance and opposition to his growth in grace.* **Immediately they are offended.** "Straightway they stumble." [Rev. Ver.] A much more accurate rendering, for it refers not to a state of feeling, but to a defect in character. These are what an old commentator calls "Holy-day servants, politic professors, neuter-passive Christians." (8) *God's cause needs the firm and persevering character.*

18, 19. Sown among thorns. A picture of the heart divided between God and mammon, where worldly influences surround and check the development of the spiritual life. (9) *Thorns grow of themselves, but grain must be planted.* **Cares of this world.** Worldly interests, household details, petty duties of life, claims of society. **Deceitfulness of riches.** Not only riches possessed, but riches sought after. **Choke the word.** So crowd the spiritual nature that it fails in its growth. **Becometh unfruitful.** It is not always killed, but kept *unfruitful.* Luke says, "Bring no fruit to perfection." (10) *How many are made poor in the world to come, by becoming rich in this world!*

20. Good ground. Hearts mellowed and enriched by the Holy Spirit. **Bring forth fruit.** The good ground is shown by the good fruit: in character, life, and influence. **Some thirty fold.** (11) *Not all true Christians produce equal results, but all do produce some.*

HOME READINGS.

M. Parable of the sower. Mark 4. 1-20.
Tu. The field. Rom. 10. 4-18.
W. The seed. John 1. 1-18.
Th. The way-side hearers. John 7. 11-30.
F. The stony ground hearers. Gal. 4. 1-16.
S. The seed among thorns. Mark 10. 17-27.
S. The fruitful ground. Phil. 1. 1-11.

GOLDEN TEXT.

He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2. 29.

LESSON HYMN. C. M.

Hymnal, No. 301.

Almighty God, thy word is cast
Like seed upon the ground;
O let the dew of heaven descend,
And shed its influence round.

Let not the foe of Christ and man
This holy seed remove;
May it take root in every heart,
And grow in faith and love.

Let not this life's deceitful cares,
Nor worldly wealth and joy,
Nor scorching beam, nor stormy blast,
The rising plant destroy.

TIME.—A. D. 27, soon after the events of the last lesson.

PLACE.—The shore of the Sea of Galilee, near Capernaum.

PARALLEL PASSAGES.—Matt. 13. 1-23. Luke 8. 4-18.

DOCTRINAL SUGGESTION—The value of opportunities.

QUESTIONS FOR SENIOR STUDENTS.

1. The Teacher, v. 1, 2.
When were these parables given?
What were the circumstances and place?
Why did Christ use this form of teaching?
How was it especially adapted to present the truths which Christ taught?
What do parables require of those to whom they are given?

2. The Lesson, v. 3-9.
Relate the parable as here given.
What are the different kinds of soil here named?
What is the effect upon the seed in each?
What is the meaning of the closing admonition?
How is it enforced by the GOLDEN TEXT?

3. The Application, v. 10-20.
What privileges did the disciples enjoy above the multitude?
Could the others have learned its meaning if they had desired?
Why did they not desire to know the truth?
Wherein was this parable a key to all parables?
How is "the word" represented by seed?
Describe the class represented by the "way-side."
Describe those who are represented by the "stony ground."
Who are meant by the "thorny ground?"
What is the token of success in the hearing of the word?

Practical Teachings.

How may we keep Satan from taking the truth from our hearts? How should we meet hinderances to our service of Christ? What dangers to the word in the heart are here pointed out? How may we become fruitful in the word?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Teacher, v. 1, 2.
Where was Christ teaching?
In what position?
Where were his hearers?
What is a parable?
Why did Jesus use parables in teaching?

2. The Lesson, v. 3-9.
What was the parable about?
In how many places did the seed fall?
What became of that by the way-side?
What became of that in the stony places?
What happened to the seed among thorns?
What was the result of sowing the seed in good ground?
With what words did Jesus finish the parable?
What is it to hear, in the true sense?

3. The Application, v. 10-20.
What did Jesus say was the privilege of the disciples?
Why were they taught more fully than the multitude?
How could the people see, yet not perceive?
What is meant by the seed in the parable?
Who are the way-side hearers?
What kind of hearers are represented by the stony ground?
In whose hearts is the seed among thorns?
Who are the fruitful hearers of the word?
Which of these hearers would you choose to be, and why?

Teachings of the Lesson.

Where in this lesson do we learn—1. That we should hear the word of God? 2. That we should keep the word, as well as hear it? 3. That we should make the word fruitful in our lives?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Teacher, v. 1, 2
Who was the great teacher? **Jesus.**
Where was Jesus teaching at this time? **Sitting in a boat on the sea.**
Where were the people who heard him? **Standing on the shore.**

How did Jesus teach the people? **In parables.**
What is a parable? **A story which teaches a truth.**

2. The Lesson, v. 3-9.
What was the lesson about? **A sower sowing his seed.**
Where did some of his seed fall? **By the way-side.**
What became of it there? **The birds picked it up.**
Where did other seed fall? **On stony ground, where there was not much earth.**
What became of the seed which grew up on the stony ground? **It withered, because it had no root.**
Where did other seed fall? **Among thorns, which would not let it grow.**
Where did the rest of the seed fall? **On good ground, where it brought forth fruit.**

3. The Application, v. 10-20.
What was meant by the seed? **The word of the Gospel.**
Who are those by the way-side? **Those whom Satan makes to forget the truth.**
Who are those on the rocky soil? **Those who give up God's service on account of troubles.**
What are the thorns? **Cares which crowd God's word out of the heart.**
Who are the good ground? **Those who hear the word and keep it.**
What is the GOLDEN TEXT?

Words with Little People.

Make your heart fruitful in God's word—1. By listening to it thoughtfully. 2. By seeking to understand it. 3. By trying to obey it in your life. 4. By teaching it to others.

THE LESSON CATECHISM.

[For the entire school.]

1. How did Jesus teach the people by the sea? **In parables.**
2. What is shown by the parable of the sower? **How men hear God's word.**
3. What are those by the way-side? **Those who neglect and lose the truth.**
4. Who are those in the stony ground? **Those having no root in themselves.**
5. Who are those among thorns? **Those full of worldly cares.**
6. Who are those on the good ground? **Those who keep the word.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The True Hearer of the Word.

I. ATTENTIVENESS.
He that hath ears....let him hear. v. 9.
"Take heed....how ye hear." Luke 8. 18.

II. INQUIRY.
Asked of him the parable. v. 10.
"Seek, and ye shall find." Matt. 7. 7.

III. THOUGHTFULNESS.
These are they by the way-side. v. 15.
"He being not a forgetful hearer." James 1. 25.

IV. STEADFASTNESS.
Have no root in themselves. v. 17.
"Endureth to the end....shall be saved." Matt. 10. 22.

V. SINGLEHEARTEDNESS.
Cares of this world....choke the word. v. 19.
"Eye....single....body....full of light." Matt. 6. 22.

VI. FRUITFULNESS.
Hear the word... bring forth fruit. v. 20.
"Good tree bringeth forth good fruit." Matt. 8. 17.

ADDITIONAL PRACTICAL LESSONS.

The Needs of the Word.

1. The word of God requires for its success the living preacher. v. 1.
2. The word requires the willing hearer. v. 1.
3. The word requires hearts free from outward evil influences. v. 5.
4. The word requires hearts open and gentle, and ready to receive the truth. v. 5.
5. The word requires hearts free from undue cares of earth. v. 7. 18.
6. The word requires the spirit of candid, earnest inquiry into its meaning and truth. v. 11.
7. The word requires that those who hear it should reduce their knowledge to practice. v. 12.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

I WAS reading one day a pretty story about some school-girls. One girl had lured another into a quiet corner under pretext of wishing to tell her a story. The recital soon aroused the listener's interest, but before the tale came to an end she discovered that it partially concerned herself—that she played a not unimportant part in it. Conscience was now stirred, and a certain course of action in which she had been persisting was from that moment reversed. The story had, in fact, not been told for its own sake, but for the effect it might produce, and that effect amply rewarded the narrator, and benefited the listener.

To-day's lesson brings us to the first of the stories, or parables, narrated by our Lord to the multitude. The teacher may take the opportunity to explain why Christ's mode of teaching was now altered, and what was his design in presenting truth in this form. Or he may consider the parable of the sower chiefly in its historical significance, as presenting a picture of the reception the word of God meets with wherever it is preached. But I prefer rather to notice its bearing upon the individual responsibility of those who hear the word, which is pressed upon us in the counsel and command: "Take heed how ye hear."

The story to which the multitude listened as they stood on the beach, in front of the little boat into which Jesus had entered, was a simple narrative of every-day life, which they could all understand, and into which they could all enter. They could picture to themselves the sower going forth with his seed; the speedy disappearance of some of it; the withering of the young shoots where the root was lacking; the failure of fruit where the thorns had sprung up; and the bounteous harvest which sprang from the good ground. But they had probably no thought of the story applying to themselves, unless our Lord's concluding words, "He that hath ears to hear, let him hear," may have stirred up some to inquire into the meaning. And yet he was speaking of them as well as to them. The story was one in which they were concerned, and in which they actually played their part.

With Sunday-scholars the case is perhaps a little different. They are not all familiar with the labors of the sower, and some amount of explanation and picturing is therefore necessary. But many of them will perfectly understand that the story is meant as a picture of themselves, and that they are likened to one or other of the different kinds of soil. What they may not clearly see is how their course of action should be affected by it, and this is what we must endeavor to show them.

There are three stages in the story.

1. The going forth of the sower.

There is a great purpose in it. He goes forth to sow his seed that he may reap a harvest. He carries with him something that has in itself life and power. It looks a small thing, but it is capable of large results. So with the Word of God. Why do teachers, preachers, and pastors, devote so much time to the sowing of this seed? It is in order that they may reap a harvest they go forth bearing that which is full of life and power, that which has in itself the elements of a new creation. And they are sowing, not for themselves, but for another. The Lord Jesus himself is the great Sower. The word which falls, hardly heeded, on the thoughtless ear, the appeal which many would gladly forget, is not just simply the teacher's: it comes in reality from the Lord himself. Therefore, "take heed how ye hear."

2. The reception of the seed by the soil.

The field where the seed is sown is not alike throughout. There is the beaten path where the seed merely strikes the surface; there is the place where the hard rock below is but thinly covered with earth, so that the seed cannot strike root; there is the patch of ground where the thorn-bushes are springing up, leaving insufficient space for the growth of the seed; and there is the good ground where the seed can sink in, and duly develop. What do these different kinds of soil represent? They are noted in connection with the sowing of the seed, or hearing of the word, and represent, not different characters in themselves unalterable, but different conditions of heart at the time of hearing, and therefore different ways of receiving the word. And because some of these will utterly disappoint the purpose of the sower, "take heed how ye hear."

3. The fate of the seed sown.

One portion of it has disappeared, leaving no trace behind. It lay a few moments on the surface of the ground, and was then caught up by the birds. Another has sent up a few green shoots, but the warm sun which should favor its growth only scorches and withers it, because it has never taken root. A third portion has indeed struck root, and is feebly struggling to make its way, but little fruit is to be looked for, for the thorns choke it and deprive it of its proper nourishment. But the fourth 8. ortion has prospered, and bears ample fruit.

To whom did the failure of the three portions matter? It mattered to the sower, or to the owner of the land, although the harvest from the good ground well rewarded his labor. But when the seed of the word is sown, to whom does the failure of that matter? The sower is reimbursed for his disappointment by the abundant produce of that which has prospered. The actual loss is that of him in whose heart the word was sown. It was sown in order to bring *him* a blessing. The harvest would have been *his* gain. See Rom. 6. 21, 22. Therefore, "take heed how ye hear," for whosoever hath to him shall be given, and whosoever hath not, from him shall be taken away even that which he thinketh he hath."

A woman has heard the Bible read and the gospel preached for years, and yet is ignorant even of the way of salvation. Why? Because she has never given any heed. The word has gone "in at one ear and out at the other." It found her heart like the beaten path. But whose fault is that? Certainly her own. And it is her loss.

A boy has felt anxious about his soul, has gladly heard the message of pardon through Christ. The seed seems to be springing up. But no; a little while, and it has withered away. He would not let it sink deep into his heart, to change his whole life. It took no root. With the first inconvenience it brought upon him he gave it up. It had found his heart like the stony ground. But whose is the fault? Is it not his? And it is his loss.

Another has received the word. But there is his business; there are his prospects; there are friends, there are engagements, favorite pursuits, studies, pleasures; and the heart is so full of these that the seed cannot flourish. It finds that heart like the thorny ground. But where is the fault? Surely in himself. And his is the loss.

But how can any one have an "honest and good heart," (Luke 8,) in which the seed may grow and prosper? Wherever the word is spoken the Spirit of God is there, ready to make a place in your heart for its reception. That word can re-fashion your whole life and make it eternally blessed and glorious. But you can hinder it from bearing fruit. "Take heed how ye hear."

Berean Methods.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Seed, God's Word.*

1. A seed to show to the class, and a plant in a pot upon the teacher's table, will help to teach this lesson. Say that the story you are going to tell is one that Jesus told to his disciples. Tell the story of the sower, showing picture of one if possible, and then tell the children that all the stories that Jesus told were meant to teach some heart-truth. Talk a little about the seed in the ground. What is it doing there in the dark? Does the earth make it grow? Show that there must first be life in the seed. But will the seed grow if laid away on a shelf? No, it needs the earth, the rain, the sun.

2. Have class repeat lesson-thought, and show that this seed which Jesus was giving then was to be sown in the heart. Call for "seeds," letting several repeat Scripture texts which they may have learned. Tell the children that you will give them a "seed." Have class repeat several times, "Little children, love one another." Illustrate the different kinds of ground upon which seed may fall from this point. This seed is sown in all the hearts here to-day. It has fallen on Mary's and Jennie's ground, too, but see, they are playing, thinking about their dress, the little party they are going to. They forget the text. Little birds, which are love of sport and vain thought, have come and carried away the seed! But it has begun to grow in Lottie's heart! Alas! she has so many other things to think of

that there is no room for the roots! This seed has fallen into some hearts full of briars—little sins as vanity, selfishness, etc. The briars grow faster than the seed and kill it! But some falls on good ground. Get children to tell what this one seed will produce if it grows in a heart, and show that God wants all his seed to grow and bear fruit in the life. Take this opportunity to dwell upon the value of learning Bible verses, and urge the children not only to learn them, but to ask God to make their hearts the good ground in which the seed can really grow and bring forth fruit.

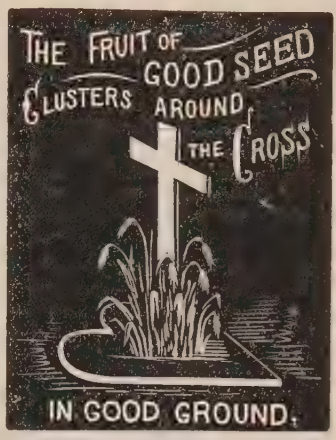
Hints for the Teachers' Meeting and the Class.

A good lesson for word-picturing: Scene; lake; boat; shore; sower at work, etc....The definition and aim of parables....Get scholars to describe the four kinds of soil....Illustrations of different varieties from Scripture: 1.) Way-side—Pharisees, Felix; 2.) Stony—the rich young ruler; 3.) Thorns—Judas, Lot in Sodom; 4.) Good ground—Ethiopian treasurer, Saul of Tarsus, Lydia, etc....What the word of God requires of men. (See Analytical and Biblical Outline.)....What is here warned against: 1.) Carelessness; 2.) Instability; 3.) Worldliness....ILLUSTRATIONS. An Indian planting corn dropped six seeds in the hill, saying, "One kernel for the worms, another for the crows, another for the thief, and two more for Indian next winter."....At a camp-meeting one man only was converted, but he afterward became one of the most useful ministers of the Church, and the founder of two theological institutions: so the seed was not lost....Seed that does not grow rots and dies. In Brooklyn Navy Yard stand some large ships of war, left unfinished and useless because dry rot was developed in their timbers.

References. FOSTER'S ILLUSTRATIONS. Ver. 2, Prose, 4280, 10870. Ver. 5, Prose, 9159. Ver. 9, Prose, 2808, 9367. Ver. 12, Prose, 9748. Ver. 14, Poetical, 2800. Ver. 20, Prose, 2813, 11626 ...FREEMAN: Fishing-boats, 662; Going forth to sow, 663; The way-side, 664.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The fruit of the seed that falls in good ground of the heart is shown in life, character, and good works, and these must necessarily cluster around the cross that symbolizes our Saviour. The following may be used as an illustration for the unfruitful ground:

SEED		THE HEART
BY THE WAY-SIDE.	IN THE WAY	OF TEMPTATION. OF EVIL. OF BAD COMPANY.
AMONG STONES.		CARELESS. SHALLOW. MAN-FEARING.
AMONG THORNS.		NO ROOM FOR CHRIST.

A. D. 27. **LESSON IX. THE GROWTH OF THE KINGDOM.** **[Feb. 26.**

Mark 4. 21-34. [*Commit to memory verses* 30–32.]

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

General Statement.

We have in these verses the application of the parables, as given by the Teacher himself. He tells for what purpose the Gospel is given, not merely as a treasure to be kept in safety, but as a light to be lifted up on high. And though by the parable the truth may seem to be concealed, it is only that it may become the more clear and the more widely shed abroad. They who heard the message were to ponder it, search into its mysteries, apprehend its meaning, and then impart it to others; and the thoroughness of their understanding and the zeal of their ministry would measure the blessing which the word should bring home to themselves. He who makes use of the truth will obtain growth, he who neglects it will lose its power. In our lesson are given three illustrations of the Gospel. In the first is presented the purpose of the Gospel to give light to men. In the second, peculiar to Mark, is shown the life-principle of the Gospel, the process of its growth, a mystery which may be witnessed but may not be comprehended. In the third is taught the progress of the Gospel, both in the individual and the world, a small seed growing up to a tree, under whose shade the traveler finds refreshment, and on whose boughs the birds of the air may rest.

Explanatory and Practical Notes.

Verse 21. He said unto them. To the disciples and the people, with especial reference to the parables, in which the truth was seemingly concealed, but really illustrated. **Is a candle.** Rather, "a lamp," as in the Revised Version. The ancient lamps were generally of earthenware, shaped somewhat like a modern gravy-bowl with the wick at one end and the handle at the other. **Under a bushel.** The ordinary household measure, containing about a peck. **Or under the bed.** Either the couch at the meal or the bed for sleeping may be intended. **Set on a candlestick.** "On the stand." [Rev. Ver.] Christ's purpose was to show his disciples that the truth was given to them, not for themselves alone, but through them to enlighten the world.

22, 23. Nothing hid. For many centuries indeed, God withheld the revelation of the gospel until the world was fitted to receive it, and then gave the knowledge of it to but a few disciples, who were to impart it to others. **Thus it was hid,** but only that it might **be manifested.** The parable hid its lesson from the unthinking, but by its very form caused that lesson to **come abroad** all the more widely. **Ears to hear.** An expression often used by Jesus when weighty truths are announced; bidding men exercise their powers of thought, and apprehend the lesson to be conveyed. (1) *There is danger lest souls may be lost if men will not hear and heed.*

24, 25. Take heed what ye hear. In the parallel passage, Luke 8. 18, "*how* ye hear." "See that *what* you hear is divine truth, and that you *so hear* as to believe and profit by it."—*Binney.* (2) *How much our hearing and thinking depend upon our own will!* **With what measure....it shall be measured.** As men give attention, they will receive knowledge. The right use of the truth will result in increase of it. **Unto you....shall more be given.** The words "that hear" are omitted in the Revised Version. **Hath.... shall be given.** A principle of broad application, but often misinterpreted. It does not here refer to worldly possessions, but to *the truth.* He who possesses spiritual knowledge, and makes a right use of it, gains increase, broader views and strengthening character. **He that hath not.** Every man has the capacity for knowledge, and the opportunity of obtaining it. But he does not *have* either knowledge of the truth, or the character which results from that knowledge, unless he strives after it. And not striving, he loses even the susceptibility to it. (3) *Every lost opportunity means a lowering of the nature which loses it.* (4) *How completely every man holds the key to his own destiny!*

26, 27. So is the kingdom of God. This parable is given by Mark alone; and it lays stress, not on the manner of sowing, nor on the soil, but on the secret power of the seed to germinate and grow. **As if a man should cast seed.** The seed must be sown if the harvest is to be reached, and God has appointed *men* as his sowers of the truth. (5) *How highly God honors men by making them his partners in the work of salvation!* **Sleep and rise.** He is not to neglect either the seed or the field, but on the other hand is not to be impatient if the harvest is not immediate. **Seed should spring.** Here is the mystery of growth, a mystery that no science can penetrate. (6) *Ever let us remember that God is in his word, and can give it power.*

28, 29. Fruit of herself. Here is the spontaneity of the growth, the self-acting power of the seed. We can do much to help the seed, but its life-principle is its own. **Blade....ear.** Here is the law of orderly development, the gradual progress of the word in the heart. **The full corn.** Rather, "the full kernel, or grain." The mature, complete development of the Gospel character. **Fruit is brought forth.** "When the fruit is ripe." [Rev. Ver.] **Putteth in the sickle.** "The reapers are the human ministers of the word," (*Arnot,*) and the harvest is the gathering into the visible Church. The parable has two applications, one to the salvation of the individual, the other to the progress and triumph of the Church in the world. (7) *How great the joy of the teacher, pastor, and parent, as they reap the results of their own seed-sowing!*

30, 31. With what comparison? Rather, as the Rev. Ver., "In what parable shall we set it forth?" As if inviting his hearers to consider the subject with him. **Like a grain of mustard seed.** The mustard with its half-dozen seeds in a little pod, growing in every Jewish garden, was the standing type of the smallest thing. **Less than all the seeds.** There are smaller seeds known to science, but none familiar to the people whom Jesus was addressing. Here is drawn the picture of the Church of God in its beginnings—Abraham going out from his people as its founder; the apostles starting forth to conquer the world; Luther beginning the Reformation; Wesley and his fellow-students at Oxford, etc. (8) *It is no matter how small the seed may be if it be a living seed.*

32. It groweth up. (9) *That which has God on its side will have power to overcome the forces against it, however small it may be.* **Greater than all herbs.** In the Jordan valley the mustard plant has been found ten feet in height. So the Gospel, so small in its origin as to be ignored by the world, has now become the mightiest of all religions. **Great branches.** Perhaps referring to the various divisions of the Christian Church, which though many, like the branches, are one in their stock and root. **Fowls of the air.** "Birds of the heaven." [Rev. Ver.] Perhaps a reference to the institutions, the civilization, the systems of thought, which grow out of the Gospel in the world. (10) *Take away the support of our Christianity, and how long would our Republic hold together?*

33, 34. Many such parables. An evidence that the Gospel writers selected a few out of many instances of the Saviour's teaching. (On the parable see notes to Lesson VIII.) **As they were able.** The interest of the story held their attention and led them to think, and thus the parables increased their store of knowledge. **Without a parable.** Not that he *never* spoke in any other way, but that at this period of his ministry he employed this method in dealing with the masses, as best suited to the needs of the truth and of his hearers. **When they were alone.** Apart from the careless crowd who would not understand his teachings, and the captious scribes who would pervert them. **To his disciples.** Not only the twelve Apostles, but the larger body of believing inquirers, from whom afterward "the seventy" were chosen.

HOME READINGS.

M. The growth of the kingdom. Mark 4. 21–34.
Tu. The elements of the kingdom. Matt. 13. 24–43.
W. The beginning of the kingdom. Acts 2. 37–47.
Th. The vision of the kingdom. Dan. 2. 31–45.
F. The progress of the kingdom. Ezek. 47. 1–12.
S. The prosperity of the kingdom. Isa. 35. 1–10.
S. The glory of the kingdom. Psa. 72. 1–20.

GOLDEN TEXT.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. Psa. 72. 16.

LESSON HYMN. 7. D.

Hymnal, No. 936.

When he first the work begun,
Small and feeble was his day:
Now the word doth swiftly run;
Now it wins its widening way;
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell.

Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of him,
Him who spake a world from naught.

TIME.—A. D. 27, immediately following the last lesson.

PLACE.—The shore of the Sea of Galilee, near Capernaum.

PARALLEL PASSAGES.—Matt. 5. 15, 16; Matt. 13. 31, 32; Luke 13. 18, 19.

DOCTRINAL SUGGESTION—The spiritual kingdom of God.

QUESTIONS FOR SENIOR STUDENTS.

1. A Kingdom of Truth, v. 21–25.

To what does Christ compare the truth which he taught?

Wherein does it resemble a light?

What does this demand of those who hear Christ? Matt. 5. 16.
In what spirit should we hear the words of Christ?
Who is meant by "him that hath?"
How is "more given" to such?
How is "that which he hath" taken from him that "hath not?"
How may we obtain the reward for the right use of the truth?

2. A Kingdom of Growth, v. 26–34.
What is here meant by the kingdom of God?
To what did Christ next compare his kingdom?
What is the force of this comparison?
What is the power which causes the growth of the Gospel?
How is its growth illustrated in the history of the Church?
How is it shown in individual experience?
What is the resemblance to the mustard-seed?
How is this illustrated by comparison of Acts 1. 15 and Col. 1. 5, 6.
Why did Christ use parables in teaching?
What may we learn from the parables in this lesson?

Practical Teachings.

How do many hide the light given them?
How may we let it shine?
How may we promote the growth of the kingdom in our own hearts?
How may we help the spread of the Gospel in the world?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Kingdom of Truth, v. 21–25.
What did Jesus say was the use of a candle?
How may we set Christ's light on a candlestick?
To what hidden things did Christ refer?
How are these hidden things to be shown abroad?
What was Christ's warning about hearing?
What reward shall be given to those that hear aright?
Who is meant by "him that hath?"
How shall he "receive more?"
Who is the one that "hath not?"
How can he lose what he hath?

2. A Kingdom of Growth, v. 26–34.
Why is the Gospel like a seed?
What part in spreading the Gospel may we have?
By whose power does the seed grow? 1 Cor. 3. 7.
What kind of growth is shown in verse 28?
What is done when the fruit is ripe?
When is the harvest, and who are the reapers? Matt. 13. 39.
To what kind of seed did Christ liken his kingdom?
What is said of this seed when first sown?
How does this represent Christ's kingdom in its beginning?
What is said of its growth and greatness?
How is this shown in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we learn—1. That Christ's coming brings light to men? 2. That Christ's word must be heeded as well as heard? 3. That Christ's kingdom is one of quiet growth?

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Kingdom of Truth, v. 21–25.
To what did Jesus compare the truth which he preached? **To a lighted candle.**
Where should a light be placed? **Where it can give light.**
What, then, should we do with the truth which we learn? **We should let it shine.**
How may we do this? **By doing good and teaching others.**
What did Jesus say would be the reward of so doing? **More light shall be given us.**
What shall happen to the one who makes no use of the truth? **He shall lose it.**

2. A Kingdom of Growth, v. 26–34.
To what else did Jesus compare his kingdom? **To seed put into the ground.**
What becomes of the seed? **It grows into a plant.**
Who makes it grow? **God, by his own power.**
How did Jesus say it grows? **"First the blade; then the ear; after that the full corn in the ear."**
What is this like? **The growth of Christ's cause in the world.**
To what kind of seed did Christ compare his kingdom? **To the mustard-seed.**
How was Christ's Church in its beginning like the mustard-seed? **It was very small.**
How does the mustard-seed grow? **Into a large plant, like a tree.**
How is this a likeness to Christ's kingdom? [Repeat GOLDEN TEXT.]
What should we try to do? **To have Christ's word grow in our hearts.**

Words with Little People.

1. Try to let God's light shine in your life and works. 2. Make sure that the seed of the kingdom is sown in your heart. 3. Try to sow the seed in some other hearts. 4. Look to God to bring his blessing upon your work for him.

THE LESSON CATECHISM.

[For the entire school.]

1. To what did Christ liken the kingdom of God? **To seed cast into the ground.**
2. What becomes of the seed of God's kingdom? **It grows by its own power.**
3. What are the stages of its growth? **The blade, the ear, the fruit.**
4. Wherein is God's kingdom like the mustard-seed? **In great growth from small beginnings.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Gospel in Varied Aspects.

I. THE GOSPEL A LIGHT.
A candle....on a candlestick. v. 21.
"Entrance of thy words giveth light." Psa. 119. 130.

II. THE GOSPEL A TRUST.
With what measure ye mete. v. 24.
"Give, and it shall be given." Luke 6. 38.

III. THE GOSPEL A SEED.
As if a man should cast seed. v. 26.
"Good seed....children of the kingdom." Matt. 13. 38.

IV. THE GOSPEL A LIVING FORCE.
The seed should spring and grow. v. 28.
"Our Gospel came....in power." 1 Thess. 1. 5.

V. THE GOSPEL A HARVEST.
Putteth in the sickle....harvest....come. v. 29.
"Harvest is the end of the world." Matt. 13. 39.

VI. THE GOSPEL A GROWTH.
Groweth up....becometh greater. v. 32.
"My name....great among the Gentiles." Mal. 1. 11.

VII. THE GOSPEL A REFUGE.
Lodge under the shadow. v. 32.
"Shadow of a great rock....weary land." Isa. 32. 2.

ADDITIONAL PRACTICAL LESSONS.

The Growth of the Kingdom.

1. It grows, not for itself, but to bring light and blessing to men. v. 31.

2. It grows by those who receive it imparting its truths to others. v. 24.

3. It grows by its own force, and according to a divine law. v. 27, 28.

4. It grows gradually, and in regular stages of progress. v. 28.

5. It grows to fullness and fruition, both in the individual and the world. v. 29.

6. It grows from small beginnings, forgotten and despised of men. v. 31.

7. It grows to power as the refuge of the world. v. 32.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

When David was first crowned king in Hebron the fortunes of his people were at a low ebb. The kingdom was divided, part of the nation recognizing as their ruler the man whom God had chosen, and part cleaving to Ishbosheth, the son of Saul. The strong fortress of the Jebusites stood untouched in the midst of Judah, (2 Sam. 5. 6,) and the Philistine oppressors had just defeated the host of Israel. 1 Sam. 31. But though David's kingdom appeared small and weak at the beginning, its growth was steady and striking. Israel at length owned him; the strong city, hereafter the "City of David," fell before him; the Philistines were subdued; Moab, Syria, Ammon, Edom, alike became subject to him; and it could be said of Israel in his day that "she sent out her boughs into the sea, and her branches unto the river." Psalm 80. 11.

Now, when we speak of the growth of David's kingdom, what do we mean? We mean the increase of his power as king. This was first established in the hearts of his people, and then his power was felt and submitted to by other nations. His kingdom thus grew in two directions—in inward strength and in outward extent.

And so, when we read of the "kingdom of God," or, as it is termed in St. Matthew's Gospel, the "kingdom of heaven," we understand it to mean the power and dominion of the King, that is, of the Lord Jesus Christ. And the growth of the kingdom is the growth of his power.

In the two parables which form the subject of our lesson to-day we get two pictures of the growth of Christ's power. We are shown, first, its progress in the heart, and, second, its progress in the world.

1. The kingdom of God will grow in the heart.

We need not find any particular meaning in the sower, in the earth, nor even in the seed sown, though we can hardly help associating the latter with the "word" in the previous parable. The point of likeness brought out is the natural and sure development of the thing sown, where at least its growth is not checked by any special hinderance, and its perfect fruition at the end.

When the life-giving "word" really penetrates the heart it introduces there what Chalmers has called "the expulsive power of a new affection." The power of Christ, that is, his love, is felt, and the heart yields to this power and loves in return. But how are we to be sure that the power will grow, and the kingdom in the heart eventually obtain its perfect completion? Are not young converts sometimes troubled by the fear that they may fall away again—that they shall never be able to stand their ground openly and avowedly as God's servants?

The parable provides us with an answer. While in the parable of the sower we learn man's responsibility in respect to the seed sown in the heart, in this one we learn God's sovereign care over that which has really taken root. The farmer who desires to reap a harvest must exercise faith about the seed he has sown. He may lie down and sleep at night, and rise as usual in the morning. He must, of course, watch over his fields, so that no adverse influences retard the coming up of the seed; but if he watched and labored all night as well as day he could not make it grow. Compare Psalm 127. 2. For that he must trust to God. It is God alone who gives the rain and the sunshine, who has imbued the seed with life and power, and endowed the earth with the requisite nourishment, so that it brings forth "first the blade, then the ear, after that the full corn in the ear."

So with the young Christian. If he honestly yield himself to the love of God, he may trust God to preserve and to increase the new power that has begun to work in his heart. While he feels his insufficiency, he may be "confident in this very thing, that He who began a good work in [him] will also perfect it until the day of Christ." Phil. 1. 6. He will find that the power of Christ does increase within him, and he will long more and more to have every thought and every motion brought into subjection to this gracious King.

But what does the putting in of the sickle mean? It is a beautiful picture of the death of the Christian, but I doubt whether that is its primary meaning. Does it not rather stand for the perfect satisfaction God takes in the full development of that which is his own work? The reaping shows that it is truly acceptable to him.

Do we wish that the kingdom of God should thus grow in our hearts? It grows without our working, but it will not grow against our will. But whether it grow in this individual heart or in that,

2. The kingdom of God will grow in the world.

The seed of the mustard plant, commonly adduced by the Jews as the type of any thing exceedingly small, stands for the "kingdom" in its visible beginning. The full-grown herb, which has been known to attain to the height of a man on horseback, and on which the small birds love to settle, represents the "kingdom" in its visible development. David began by reigning over one tribe of Israel only. His son Solomon reigned over "all the kings from the river [Euphrates] even unto the land of the Philistines, and to the border of Egypt." The kingdom of Christ had a smaller beginning. Before his ascension not more than five hundred persons gathered together to receive his last command. Matt. 28. 18; 1 Cor. 15. 6. Those few hundred have swelled to thousands and millions, and the power of the King is felt and owned even by those who refuse to yield their hearts to it.

And so, whether we will own it or not, the "kingdom of God" will go on increasing. Perhaps some may hesitate to accept Christ for their Lord and King, because they fear they will be alone in their

profession of obedience—the only ones, it may be, in the shop, the work-room, the yard, or the factory. But whether they yield or not, the kingdom will go on spreading. "I found," said a young Hindu, who had been hesitating whether he should confess Christ by baptism, "that others of my former companions had gone on before me." How much better to endure the loneliness for a while, and be like a seed, the beginning of the visible kingdom in that place where your lot is cast. A young woman in a shop was induced to attend a Bible class. She was the only one who would consent at first. But by and by every one of her companions was brought, not only to the class, but to Christ.

God will care for the growth of his kingdom. It will spread abroad in the world. The day is coming when the kingdoms of the world shall have become the kingdom of our Lord and his Christ, and he shall reign for ever and ever. Rev 11. 15. And it will grow in your heart if you are willing to receive and to yield yourself to it. And then in that day you shall be among the "saints of the Most High," who "take the kingdom, and possess the kingdom forever, even for ever and ever" Dan. 7. 18.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Explain *candle* (lamp;) *bushel;* "*hath and hath not;*" *mustard-seed*, etc....If the teacher can exhibit an ancient lamp, a handful of mustard-seed, an acorn, or a sheaf of wheat, etc., it will present a good object illustration of the lesson....The various aspects of God's kingdom. (See Analytical and Biblical Outline.) ....The principles of spiritual growth. (See Additional Practical Lessons.)... The demands of God's word. 1.) Opportunity, ver. 21; 2.) Thought, vers. 24, 25; 3.) Sowing, v. 26, 27; 4.) Reaping, ver. 28...,The blessings which God's truth brings. 1.) Enlightenment; 2.) Enrichment; 3.) Growth of character. 4.) Fruition, completeness of character; 5.) Power.... ILLUSTRATIONS. *Light under a bushel.* A lighthouse window having broken, the light-keeper inserted a sheet of tin in its place for a single night. On that night a ship was lost, because the light was obscured....*Hidden things manifested.* The builder of the Pharos, or lighthouse at Alexandria, engraved his own name on a marble tablet, then covered it with plaster, on which he wrote the name of his king. The plaster crumbled away, and the king's name was erased, but the architect's name remained visible while the tower was standing ....*Growth of the kingdom.* Contrast the little cone and the gigantic pine of the Mariposa, in California.... *Patient waiting for results.* Story of man who leased a field for a single crop, then planted acorns, and held possession until they grew up to oaks and brought their fruit.

References. FOSTER'S ILLUSTRATIONS. Verse 21, Poetical, 2944; Prose, 5936. Ver. 23, Prose, 9369. Ver 24, Prose, 9810. Ver. 26, Prose, 5241. Vers. 31, 32, Poetical, 3810....FREEMAN: Lamp, Bushel, Lampstand, 638.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Growth toward God.*

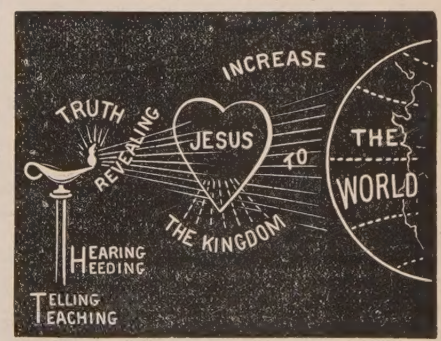
1. Give the familiar illustration about light hidden away. Jesus did not want his words to be hidden. Show that we hide the light of God's word when we do not let it shine in our lives. Ask if any child has learned Bible truths, and what he is going to do with them. A lighted taper, set up where it may give out its light, and then shut from sight, though still burning on, will make this more impressive to the children.

2. What does the sower do with the seed? Recall last lesson, and see if the children think he has power to make it grow. No, he can only sow it, and God watches it and makes it grow. It is so with the seed which falls into our hearts. God will make it grow unless we hinder him. Talk about ways in which we may hinder. A little child may stop the growth of an oak tree by pulling it up when little. So a child can pull up the plants of God's truth by refusing to obey. Talk about the corn. What comes first—the blade or the ear of corn? Use this to show that the kingdom of God in the heart has to grow—first the seed, then the plant, then the corn, or fruit. Would there have been any fruit without the seed? No, and so it is very necessary that we have the seed sown in our hearts in early life.

3. If the thought seems incomplete, use the remaining illustration of the mustard-seed which grows into a great tree giving shade and shelter. But if the children seem to comprehend, it may be better to use the time in making the thought practical. Little ones especially need to have the truth brought before them in concrete forms. A simple blackboard lesson may be a heart with a single white dot in it for a seed. Tell that this is, maybe, a Bible verse, maybe a verse of a hymn, and show how it grows up out of the heart, becoming a plant of love and faith. Let the children tell as much as they can about the growth, and teach, solemnly, that this is the growth of God's kingdom within us, without which none can enter into his heavenly kingdom.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The lamp is a symbol of the truth of the Gospel, which is a light to men. It is taught in the lesson that we should not hide the truth, but hold it up, and teach others; so the words *hearing* and *heeding*, *telling* and *teaching*, are placed beneath the light to hold it up. The light then shines into the heart, revealing JESUS; then the kingdom of God, which is the Gospel in the heart, illuminates the life, and by the telling and teaching it shines on and through from the heart of each disciple to all the world. This is the increase.

Application—Are you holding up the light? What are you doing to increase the kingdom of truth?

A WRITTEN EXERCISE.

The Light—Gospel Truth.
The Kingdom—Gospel in the heart.
Sowing the Seed—Telling and teaching the Gospel.
The Increase—Others receiving the light.

LESSONS FOR MARCH, 1882.

MARCH 5. Christ Stilling the Tempest. Mark 4. 35-41.
MARCH 12. Power over Evil Spirits. Mark 5. 1-20.
MARCH 19. Power over Disease and Death. Mark 5. 21-43.
MARCH 26. First Quarterly Review.

The Children's Hour.

THERE are a great many things that may be done to make the children's hour a season of joy to the childish heart. We don't object ourselves to a good round game like "blind-man's-buff," or "puss-in-the-corner." The practical mechanician of the family can bring joy to many a little heart by repairing the day's mishaps among the playthings, and setting things to rights for another vigorous campaign. The embryo novelist of the family can gather a little group about her to listen to some simple story. The musicians of the family will naturally cluster about the piano, and take it out in singing. And if father is excluded from either group, how can he be better employed than in adjusting childish grievances, or removing childish difficulties, whether they spring up within the home circle, or line the rough and thorny road to school?

Enough to do, dear friends, if you have only the mind and heart to do it; and something that will richly pay to do, as a month's experience will demonstrate. Your little ones will grow up profoundly impressed with the fact that "there is no place like home;" and that impression is the surest safeguard against moral pollution that can be found outside of the religion of Jesus Christ.—*Examiner and Chronicle.*

Doctor Tyng's Secret.

THE New York religious papers publish a remarkable statement about the elder Dr. Tyng's Church. "More than fifty ministers have gone out from Dr. Tyng's Sunday-school; and among them are some of the most prominent ministers of the land." The truth of this statement is not disputed. What is the explanation? Is it in the Church, or the man, or the superintendent? If it be said it is in the Church, or in the officers of the Sunday-school, the question comes up, How did Dr. Tyng develop such a Church, and call all around him and train such co-laborers? Dr. Tyng has been asked for an explanation of this extraordinary success. His explanation is simple enough. Is it not also satisfactory? Does it not really explain the mystery and show us how we may all succeed? "*Personal attention to my Sabbath-school.*" This makes a text upon which a bishop might instruct a conference of preachers. It is not genius, nor any peculiarity of method; much less is it any sort of clap-trap manipulation of the school. It is only "personal attention to my Sabbath-school." How much that means! He understands the Sunday-school, its place, and its value. It is on his heart. He plans for it, prays and works for it; nay, more, he is part of it, its very soul, as every pastor ought to be. It is a steady thing, not a rousing speech now and then, not an occasional visit—*personal attention.* It tells of an interest, a zeal, that has not grown weary during a long pastorate. It has been his recognized duty and his constant and delightful work all this time; and his school in his Church, he being the faithful pastor of the whole, shepherd alike of sheep and lambs, has sent out fifty preachers! Brother preachers, see the power of *personal attention.*

During one year he admitted one hundred and forty-seven of his, that is the word, *his* Sabbath-school scholars to the communion of the Church. One Sunday there was a terrific snow-storm, and nobody was seen on the streets! What did he do? Went to Church. Whom did he meet? One girl, sixteen years old. What of her? Dr. Tyng talked the Gospel to her. What was the result? She was converted, worked for others, was instrumental in the conversion of twenty-five of the young people of the Church, among them one of the sons of the pastor.—*Sunday-School Magazine.*

The Impossible.

MAN cannot draw water from an empty well,
Or trace the stories that gossips tell,
Or gather the sounds of a pealing bell.

Man never can stop the billow's roar,
Nor chain the winds till they blow no more,
Nor drive true love from a maiden's door.

Man cannot o'ertake a fleeting lie,
Change his wheat to a field of rye,
Or call back years that have long gone by.

Man never can bribe old Father Time,
Gain the height of a peak that he cannot climb,
Or trust the hand that hath done a crime.

Man cannot a cruel word recall,
Fetter a thought, be it great or small,
Or honey extract from a drop of gall.

Man never can backward turn the tide,
Or count the stars that are scattered wide,
Or find in a fool a trusty guide.

Man cannot reap fruit from worthless seed,
Rely for strength on a broken reed,
Or gain a heart he hath caused to bleed.

Man never can hope true peace to win,
Pleasure without and joy within,
Living a thoughtless life of sin.

A Devil's Concordance.

BY AUSTIN Q. HAGERMAN.

It was said of a presumably bad man, once, that he could "quote Scripture like a devil's concordance."

It is not to be supposed that the evil one has a handy volume of concordance, bound in sheep, as good men have, but it is not too much to say that the enemy of souls has his editions of living concordances which serve his vile purposes only too well. The disgusting peculiarity of this sort is, that they have searched out the texts that could be perverted to suit their swinish instincts, and omit the rest.

Now, boys, I want a plain, honest word with you. There are fellows who foully misuse God's Word. They have hunted up passages, and can readily turn to certain places that refer to man's depraved nature, or beastly deeds, or mysterious powers. These places they gloat over and "snicker" over as if they had found something that could be twisted to feed their unclean thoughts, and which suited their tastes exactly.

Sad to tell, some who have had pure homes, and enjoyed Sunday-school privileges, have so far depraved themselves that they have allowed a few white pages of their memory to become blotched with the impress of the devil's concordance. The commandments, the promises, the parables, the precepts, the beautiful poetic passages, they pass over with swift neglect. They do not lovingly linger over the sweet instructive flowers and fruits of the Holy Scriptures, but hunt out the things that were meant for medicine and not for food. These they eagerly feast upon, as repulsive worms feed on strong, narcotic, medicinal leaves.

Perhaps they say, with an impish grin, or with a proper blush of shame, "Why, these things are in the Bible!" Yes, they *are* in the *Bible*. And they are there for wise, good purposes, and not for unwise, vile uses. He who made the worlds inspired the Scriptures also. There are medicinal plants in nature which are not proper for the body to feed on. The Bible was made for man as he is. And man has done and still does many abominable, unclean things. God's word speaks and forbids them, and shows how those who commit filthy deeds shall be justly punished.

The Bible is God's law book. It is also a book of medicine for sadly diseased souls. Man's law-books speak against crimes and matters unfit to be sportively named in your daily life. And so do the books of wise physicians.

Dear boys, use the Bible in a clean, manly, decent way. Do not allow yourselves to be at all like a devil's concordance. Feed on the "sincere *milk* of the word," and you shall grow up into a pure, strong, noble manhood.

Christ caught orators by fishermen, not fishermen by orators.—*Augustine.*

Book Notices.

The Theistic Argument as Affected by Recent Theories. A Course of Lectures delivered at the Lowell Institute, Boston, by J. Lewis Diman, D.D. Boston: Houghton, Mifflin & Co. This vigorous volume of twelve lectures is introduced with a short preface by Dr. George P. Fisher, of New Haven, who says: "The discussion is conducted throughout with absolute candor. . . . Nothing in the way of objection that deserves consideration is passed by; the entire field suggested by the theme is traversed. . . . There can be, as I believe, among competent judges, but one opinion as to the acuteness and vigor, as well as the learning and fairness, with which the argument is pursued." In the first lecture, the present aspects of the problem are considered, followed by a discussion of the relativity of knowledge, cause, and force, the arguments from order and design, evolution and final cause, immanent vitality, conscience and the moral order, history and the moral purpose, personality and the infinite, the alternative and the alternative theories, closing with a most impressive lecture on the inferences from theism.

East of the Jordan. A Record of Travel and Observation in the countries of Moab, Gilead, and Bashan, during the years 1875–1877. By Selah Merrill, Archæologist of the American Palestine Exploration Society. With Illustrations and a Map. New York: Charles Scribner's Sons. This differs from ordinary works of travel in Palestine in the fact that it describes a portion of the land seldom visited by travelers and but little known to the general reader. The writer had unusual facilities for exploration, and he knew how to make the most of them. We welcome his work as a valuable addition to our information concerning what has so long been an unknown land.

Joyce Morrell's Harvest; or, The Annals of Selwick Hall. A Story of the Reign of Elizabeth. By Emily Sarah Holt. New York: Robert Carter & Brothers. These "annals" purport to have been written three hundred years ago, and are a good representation of the manners, customs, and speech of our English forefathers. Better still, they represent an experience of the soul common to all times and places. The difference between true and false character is clearly shown, and the value of waiting on God is beautifully taught.

The Life of Jesus Christ. By Rev. James Stalker, M.A. Chicago: Henry A. Sumner & Co. This being a "handbook for Bible classes," is written on a somewhat different plan from ordinary lives of Christ. Yet, while brief, and prepared for a text-book, its style is attractive, its statements clear, and its spirit devotional.

The Artist and His Mission. A Study in Æsthetics. By Rev. William M. Reily, Ph.D. Philadelphia: John E. Potter & Co. Professor Reily gives in this volume the substance of a course of lectures to one of his classes in Palatinate College. It is a plea for the beautiful.

Bobby and Rosie; or, A Summer in the Life of Two Children. By the author of "Lilies of the Valley, and Other Stories." New York: Robert Carter & Brothers. A delightful story pleasantly told. Just what will please and profit little children, and older ones too.

Rex Ringgold's School; or, The Imperial Club. By Pliny Steele Boyd. New York: National Temperance Society. The school was a school of iniquity, and Rex was the leader and teacher. The scholars and teacher were lads half grown and on the way to ruin. The book tells how kind, skillful Christian treatment broke up this school and changed the whole course of life in the right direction.

Harper's Popular Cyclopædia of United States History. From the Aboriginal Period to 1876. Containing brief sketches of important events and conspicuous actors. By Benson J. Lossing, LL.D. Illustrated by over one thousand engravings. In two volumes. New York: Harper & Brothers. These large and elegant volumes have been prepared to assist busy people, and those who do not have access to large libraries, in finding, by ready reference, accounts of the principal persons and incidents in the history of our country. The work will be found useful and interesting. The classification of titles is not always satisfactory, though the defect is somewhat remedied in the copious index at the close of the second volume.

The Children's Book. Edited by Horace E. Scudder. Boston: Houghton, Mifflin & Co. This is nothing less than a collection of the best and most famous stories and poems in the English language, fables, wonder-stories, popular tales, like Cinderella, Jack the Giant-Killer, Tom Thumb, the Book of Stories in Verse, Tales from the Arabian Night's Entertainments, old ballads, familiar stories, such as Renowned History of Goody Two Shoes, and the Discontented Pendulum, the Voyage to Lilliput, and the Books of Ancient Stories. The volume is also elegantly and liberally illustrated. What a birthday present for a child!

Papers on Frœbel's Kindergarten. With Suggestions on Principles and Methods of Child Culture, in Different Countries. Republished from the *American Journal of Education*, Henry Barnard, LL.D., editor. Hartford: Office of Barnard's *American Journal of Education.* We have here a volume of 800 pages, containing all the valuable papers which have appeared in the *American Journal* since its origination, on the important subject of child-culture. The book is exhaustive, one can find nothing to equal it. Every primary-school teacher should diligently study it. Mothers would do well to have it on their shelves.

Nineteen Christian Centuries in Outline. A Guide to Historical Study for Home Reading and Literary Clubs. By Lewis O. Thompson. Chicago: A. Craig & Co., 180 and 182 Munroe-street. A necessarily very much abridged general history. We take pleasure in calling the attention of the students of the C. L. S. C. to it.

The Sabbath, with its Changes and the Chronology of the Ages. Syracuse, N. Y.: Wesleyan Methodist Publishing House. An exhaustive treatment of the Seventh Day *vs.* Christian Sabbath Controversy. It contains thirty-five chapters, and should be read by all who are interested in that discussion.

Rob and Mag; or, A Little Light in a Dark Corner. By L. Marston. New York: Robert Carter & Brothers. A story of street life in London and of missionary effort to save the lowest. The impression made on ignorant heathen in Christian lands, on hearing for the first time the story of the Saviour, is well represented.

Whisper Songs for February.

SIXTH LESSON.

If we but follow
The Saviour's call,
If we but give him
Our earthly all,
No storm can reach us,
No harm befall.

SEVENTH LESSON.

Jesus, our Brother,
Saviour, and Friend,
Into our dark hearts
Thy Spirit send;
Light do thou give us,
Life without end.

EIGHTH LESSON.

Thou art the Sower,
Spirit of God;
Bid our hearts open,—
Scatter abroad
Light in our darkness,
Life through thy word.

NINTH LESSON.

In my heart's kingdom,
Barren, indeed,
Plant, blessed Jesus,
Thy holy seed;
Water and tend it,
As thou seest need.

LESSONS FOR 1882.

First Quarter.

Jan. 1.	The Beginning of the Gospel	Mark 1. 1–13.
8.	Jesus in Galilee	Mark 1. 14–28.
15.	Power to Heal	Mark 1. 29–45.
22.	Power to Forgive	Mark 2. 1–17.
29.	The Pharisees Answered	Mark 2. 18–28; 3. 1–5.
Feb. 5.	**Christ and his Disciples**	Mark 3. 6–19.
12.	**Christ's Foes and Friends**	Mark 3. 30–35.
19.	**Parable of the Sower**	Mark 4. 1–20.
26.	**The Growth of the Kingdom**	Mark 4. 21–34.
Mar. 5.	Christ Stilling the Tempest	Mark 4. 35–41.
12.	Power over Evil Spirits	Mark 5. 1–20.
19.	Power over Disease and Death	Mark 5. 21–43.
26.	First Quarterly Review.	

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